A
Booke of Christian exercise, ap-
perteining to RESOLVTION,
that is, shewing how that we
should resolue our selues to
become Christians
in deed: by
R. P.

Perused, and accompanied now with
a Treatise tending to
Pacification: by

EDMVND BVNNY.

HEB. 13. 8.
Jesus Christ yesterday, and to day, and the same for euer.

AT OXFORD,
Printed by IOSEPH BARNES
Printer to the famous
Vniuersitie.

1585

TO THE MOST REVEREND FATHER IN GOD, HIS very good Lord and Patron, EDWIN, *by the prouidence of God Archbishop* of Yorke, Primate of England, and Metropolitan, &c.

MAY it please your Grace to vnderstand, that whereas at the first by a frend of mine, and after by mine owne expetience, I perceiued, that the book insuing was willingly read by diuers, for the persuasion that it hath to godlinesse of life, which notwithstanding in manie points was corruptly set downe: I thought good in the end, to get the same published againe in some better maner, than now it is com foorth among them; that so the good, that the reading therof might otherwise do, might carrie no hurt or danger withall, so far as by me might be preuented. For this cause I haue taken the paines, both to purge it of certain points that carried either some manifest error, or els some other incōuenience with them: and to ioine another short treatise withall, to exhort those that are not yet

perſuaded, to ioin with vs likewiſe in the truth of Religion. For ſo to accept of our aduerſaries labors ſo much as is good, may I truſt bring to paſſe with ſom few of them, that themſelues will better perceiue, that wherein they ſhall do wel, they may looke to be as readily incouraged by vs, as, when they do il, to be admoniſhed, or reprehended either, as the caſe doth require: and others likewiſe of their welwillers (yet notwithſtãding in this varie from them, that they ſtand more indifferent in the cauſe of religion, and meane not otherwiſe to perſiſt in their opinions, but ſo far as they think they haue reaſon for them) may ſo be the rather induced to aſſure themſelues (as the truth indeed is) that wherein they haue ſufficient warrãt for the points that they ſtand on, they are not in any wiſe miſliked by vs, but only for thoſe, wherein they haue no ſufficient groundworke to beare them out. I was alſo verie glad, both that ſom of them had taken paines in that kind of labor: and that others of their profeſſion wer ſomtimes occupied in reading of ſuch. For wheras by their bookes that are of the controuerſies, the readers of them that are before ſmitted with that kind of infection, are oft times thereby the more intangled in their errors, and more kindled likewiſe with inordinate heat, againſt all thoſe that more ſincerely hold the Chriſtian faith: by this kind of labor it may fall out, the comming thereby to the fear of God, though but after a corrupter maner, yet therein may they poſſibly finde a

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readie waie, first to draw them somwhat on, to a better aduisement of their waies; and then after that, to espie their woonted errors likewise, & to ioine with vs in the trueth of religion. In which course the better to help them, I haue added this other Treatise withall; so to bring before their eies, how the case for that matter doth stand betwixt vs, and how little cause there is for them so much to be afraid of our profession, as some haue born thē in hand that they ought: trusting withall, that as they do already agree with vs in many points of great importance; so they can be content to condescend vnto vs in the rest likewise, if it may appeare vnto them, that in so doing they shall doe none otherwise than as of conscience and duetie they ought.

Both which bookes when I thought to haue presented vnto your Grace, I was for a time staid by this, for that I thought thē not a present worthie inough, in respect of my labors therein. But when I did more deeply consider, that I might very well hope of better acceptance, than the strict woorthines of the thing should deserue, I was then fully resolued to be so bold as to present your G. with them such as they be: and for whatsoeuer wanteth, either in them, or me, to rest in the good assurance that I haue, that your G. will notwithstanding of your own inclinatiō in good part take thē. As also I take it, that I am by good reason induced so to do, both for that the dignitie of your place in the church of God among vs,

and mine own ſpecial duty beſides, doth of right require it, and much more than it, if mine abilitie might accordingly ſerue: and the nature of the matter in one principal point is ſuch, as that by a certain kind of neceſſitie it leadeth me thereunto. For whereas it may be the perſwaſion of ſom, that no ſuch work as is at the firſt ſo corrupt in it ſelf, ſhould be brought foorth to light by anie of vs, though neuer ſo warily we purged it before (wherein notwithſtanding there be manie good reaſons to ground vpon, for thoſe that are otherwiſe minded:) hence is it, that your Graces cenſure, eſpecially heere in theſe partes, is of me and others of the ſame iuriſdiction, eſpecially to be regarded for the place that God hath giuen you among vs. In which kinde of labour, as *Caſtalion* firſt, thē alſo Maiſter *Rogers* haue done very wel, in that litle book of *Kempicius*, that is called THE IMITATION OF CHRIST, leuing out the corruption of it, and taking onely that which was ſound: ſo hath *Iohn Baptiſt Fikler* beene very bold in wreſting that which another had written ſo wel, of the power of the magiſtrate ouer his ſubiects, and the dutie of ſubiects to him again, altogither to the eſtabliſhing of the Popes ſupremacie, & to animate their own confederates againſt their godly & lawful princes; changing nothing elſe (to ſpeak of) but thoſe verie titles, and otherwiſe vſing the others matter, method and ſtile. Neuertheleſſe, as the former of theſe examples ſhew vs, how ſuch things may r ghtly be vſed: ſo

the other things may admoniſh thoſe that would miſlike to haue their ouerſightes ſo holpen, that they had need as much to goe about to excuſe their own fellows, as to impugn any others therfore, that vſe their freedom more moderately. As for my ſelfe, hauing vſed my libertie ſo eaſily as I haue don, altering no more than need required, and doing the ſame in quiet maner, without any griefe againſt the Author whoſoeuer it were; or diſgrace to his doings (ſo much as might be, not betraying the truth:) I am the leſſe careful (vnder the protection of your Graces cenſure) either of the cenſure, or aſſalts of others, that are more led by affection than reaſon. To be ſhort, wheras the former of theſe two bookes calleth men from the loue of the world; and the latter likewiſe dooth cal men from their woonted errors vnto the truth: in both theſe reſpects, I thought your G. would ſo much the rather accept of them. For hauing had ſo long experience of the world as you haue, very likelihood teacheth, that needs you muſt grow more and more from the loue thereof: and it is ſufficiently known vnto al, that hauing found this mercy your ſelfe, to be deliuered frō the former ignorance, & to be brought to the knowledge of the truth, you haue in like ſort (in this lōg courſe that God hath giuē you) much called on others to doo the like. Theſe bookes therefore that treat of the ſame I thought ſhould be the rather welcome. And I beſeech almightie god, the fountain and giuer of al good things,

to giue your grace ſo to conſider of the one, and to go on forward in the other, as that more and more departing from the loue of the world, and more and more performing the worke of the miniſterie, you bring the former at length to nothing, and make the other a polliſhed worke for the day of the Lord.

Your Graces moſt humble in the Lord,

EDM. BVNNY.

¶THE PREFACE TO THE READER.

CONcerning the former of these two Bookes (gentle Reader) I haue to admonish thee of certaine thinges thereunto belonging; and first as touching the Authour of it: then as touching the booke it selfe. Who it is that was the Author of it, I do not know, for that the Authour hath not put to his name, but onely two letters in the end of his preface: which two letters I haue set down vnder the title of the Booke it selfe. But whosoeuer it is, that was the Author of it, himselfe doth set down, both the occasion wherupon he wrote it; and what was his intent, and purpose therin. The occasion of it was, that one *Gasper Loart* Doctor of Diuinitie, and a Iesuit frier, had before written a booke of much like argument in the Italian toong: which a countrie-man of ours at Paris in Fraunce had about foure yeares since translated into Englisth; and had done (as he thought) much good thereby. Wherupon the Author hereof minding to haue imprinted that again, and to haue enriched it, both with matter, and method: he found the course that he determined, to haue this issue in the end, that he thought not good to imprint again that booke of Doctor *Loarts*, but rather to make an other of his own, and to gather in thereunto, whatsoeuer is in that book, or others such like, to this effect. Which course when he had taken, he thought good to follow this order therin: first to shew, how to resolue our selues to serue God indeed; then, how to begin to do it; and lastly, how to continue vnto the end. And so setting in hand with the worke, and hauing finished the first part, that hath he sent ouer in the meane season, vntill he shall be able to finish the rest.

Of the Authour.

By what occasion he wrote.

His

His intent and purpose.

His intent and purpose was, as himselfe doth witnesse, that his countrie-men might haue some one sufficient direction for matters of life, among so many books of controuersies: for that those (though otherwise he account thē needful) do help but little, he saith, oft times to good life; but rather fil the heads of men with a spirit of contradiction and contention, that for the most part hindereth deuotion. Insomuch that he much misliketh, that men commōly spend so much of their time so vnprofitably, talking of faith, but not seeking to build thereon as they ought to do, and so do but wearie themselues in vain: making much adoe, but getting but little profit therby; much disquieting our selues and others, and yet obtaining but small reward. Which complaint of his is iust indeed, as the matter is handled by many. And so hauing protested his good meaning therein, desireth all, though they dissent from him in religion: yet, laying aside hatred, malice, and wrathfull contention, to ioine togither in amendment of life, and in praieng one for an other. Which we might haue heard in his own wordes, but that he interlaceth other things withal, that I dare not in conscience and duetie to God commend vnto thee. Cōcerning the booke it self it seemeth to be most of al gathered out of certain of the Schoole-mē (as they are termed) that liuing in the corrupter time of the Church, did most of al by that occasion treat of reformation of life; when as others were rather occupied about the controuersies, that were most in quæstion among them. And although my self haue bestowed no great time in them: yet by the little that I haue bestowed, I see it to resemble them so much (especially for the inuentiō of it) that as we find sometimes a readie helpe in the face of the childe, to gesse at the father; so in this likewise, me thinke that we haue in the booke it selfe, that which may lead vs to this coniecture. But my meaning at this time is no more but this, first to shew thee what it was as it is set foorth by the Author himself: and then what is done thereunto by me, that so I might get it published to all. As it is set foorth by the Author himself, if we consider the substance of it, surely it was

Of the booke it selfe.

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well worth the labor (a fewe pointes onely excepted) and much of it, of good perſwaſion to godlineſſe of life. But if we conſider the forme, or maner of it, therin maieſt thou finde, that it was needful for me, before hand to admoniſh thee of theſe fewe thinges. Firſt, that throughout the whole booke the Author hath vſed, in thoſe ſcriptures that he alledgeth, the vulgar tranſlation that was before in common vſe with them: and ſome ſpeciall words preciſely, ſuch as before they haue taken vpon them to obſerue, and therein ſtill to diſſent from vs. The vulgar tranſlation is knowne well inough: ſo that I neede to ſay nothing of it. Thoſe ſpeciall wordes that preciſely he vſeth, are, Our Lord, when it is more agreeable to the text to ſay, The Lord: iuſtice, for righteouſneſſe: penance, for repentance: merit, for good works, or the ſeruice of God: and a few others. Then alſo in diuers parts of the booke there were mingled in withall certaine opinions and doctrines of their own profeſſion, moſt of the ſuch as are manifeſt corruptions, and ſome of them no more but ouer-uentrous: & certain places alledged out of others, little appertaining to the matter, or els more coldly handling the matters propounded, than that well they could match with the reſidue that are in the Treatiſe to that purpoſe alledged. In this maner came it into my hands: & ſo it is yet extant among them. Now concerning my doinges therein, firſt for the ſubſtance of it, becauſe it is, much of it, good, I haue ſo far not only conceiued liking of it my ſelf: but alſo haue done my beſt endeuor, thus to publiſh it vnto al, that ſo many as wil, may take to theſelues the benefit of it. In which kind of argument though many others in theſe our daies haue done very cõmendably likewiſe: yet I do ſpecially cõmend this vnto thee, the rather for that it proceedeth frõ thoſe, that otherwiſe are for diuers points, the greateſt aduerſaries that we haue in the cauſe of religion. And whereas inordinate contention is not onely vnſeemly for the Church of God, but alſo hurtfull to the cauſe of religion, a ſpeciall point of wiſedome it is, when God hath beſtowed any good gift on any of vs all, that others ſhould ſo eſteem thereof,

In what maner it came foorth at the firſt.

What is done to it ſince. Firſt in the ſubſtance which is approued.

thereof, as that they make the ſame a meane to moderate the bitternes of their affections towardes all thoſe, that gladly wold liue peaceably with al, ſo much as they might: as alſo on the other ſide it is very cleare, that thoſe that will not (ſo farre as the cauſe of religion it ſelfe doth permit them) may haue iuſt occaſion to be aſhamed; and therby to find out, what kind of ſpirit it is that doth lead them. So the ſubſtance of the booke is ſuch, as that a minde that is well diſpoſed, may with one, and the ſelfe ſame labour, gather out of it, both leſſons of godlines vnto it ſelfe: and that which may ſomewhat occaſion ſome better agreement among certain of vs; with ſuch of them I meane, as ſtand more indifferent, and are content to diſſent no further from vs, than of conſcience they think that they ought. The former of which wil yeelde vs this fruite, that we ſhall addreſſe our ſelues to do, in ſome good meaſure, our ſeruice to God: the other, that we ſhall do it with a quieter conſcience, our ſelues deſirous to be at peace withall, ſo farre as conueniently may be obteined. On the other ſide likewiſe, becauſe I found the maner and form ſo farre forth out of order as I haue declared, therfore did I indeuour my ſelfe to help it a little as need required. But as touching the tranſlation that they vſe, I haue altogether let them alone therewith: partly to condeſcend ſo farre vnto them, as to ſuffer themſelues in ſuch caſe to vſe what tranſlation they will, and with good will to heare them therein; and partly for that diuers points of the matter were ſo grounded therupon, that the tranſlation might not be amended, vnleſſe the matter were altered likewiſe. So farre forth therefore as there was no manifeſt error taken in withal, I haue left it wholy vnto them: though otherwiſe it might oft times be amended. For which cauſe alſo I did the rather omit to meddle with the quotations to alledge the verſe of the chapter withall, becauſe that in diſtinguiſhing of the verſes we diſagree ſometimes: and forbearing to obtrude ours to them, vnleſſe I thought they would take it in good part; haue forborne likewiſe to vſe theirs, for that we finde it not ſo agreeable to the truth it ſelfe. As for

Then in the forme or maner of it, which is amended.

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those speciall wordes of theirs, that the Author so precisely vseth, I haue vsed my libertie therein: sometimes letting them stand as they are; and sometimes altering them, when they were abused, or otherwise the case did so require. Those other pointes of their proper opinions, wherin we dissent from them, and they (no doubt) from the truth it selfe, I haue cleane left out; and some of those venturous points besides: togither with certaine of those places likewise, which he hath alledged out of others, that did not so much appertain to the matter that he had in hand; or not so effectually touched the same, as himselfe otherwise hath done. The former of which I therefore left out, for that neither my selfe could allow to leaue any such as (to my knowledge) might be any hurt, or els but occasion of stumbling to others: neither could I so haue gotten it forth to the vse of all, carrieng still such corruption with it. And this haue I done so much the rather, for that most of those thinges seeme rather to be added by some that had the perusing of the booke, before it might be allowed among them to come to the print, than by the proper Author thereof: they doe so little oft times agree with the argument that there he hath in hand, nor with the maner of handling of it. As for example, in the first part of the booke and third chapter, setting down the end of mans life, which he saith is the seruice of God, eight or nine times in that chapter is ioyned withal the gaining of heauen: which notwithstanding is not agreeable to the maner of the Authors handling of that point, as it may appeare in the whole discourse there, and namely by his place of Zacharie in the beginning of the third, & by his diuision in the beginning of the fourth chapter, where notwithstanding the gaining of heauen is very odly put in again. The other sort likewise I thought good to leaue forth, for that being impertinent, they might discredite some part of the rest, or els but weaker than the rest, might so let down the affections againe which were stirred vp before by the other. And truely the spirite in these daies doth proceede a great deale more effectually, both in doctrine and exhortation, than it did in

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the dales of diuers of those that were here alledged. Wherin, if there shal be any that shal thinke, either on the one side, that I haue put out too much, or on the other, that I haue put out to little, neither am I desirous to ouer-rule their iudgements, nor very carefull to maintain mine own, if any shall come with better matter: contenting my selfe onely with this, that I haue done what seemed to me to be most expedient to the glory of God, and to the benefit of his people here. And so without any further defence of my doings therein, nowe (gentle Reader) I send thee ouer to the booke it selfe: where if thou shalt bestow a little paines (though it be no more, but once with aduisement to read it ouer) I doubt not, but that thou wilt confesse thy labour to be well bestowed. Which when thou shalt find, then descending to the Author of it, seeing himself desireth to be holpen by thy praiers, thou shalt do well, both to thanke God for him for this which is done, and to solicite him with thy praiers, on behalfe of him and the rest, that it would please him to giue them a further knowledge of the truth in Christ, so farre as his wisedom hath thought expedient, to the setting foorth of his owne glory, and to the saluation of those that are his. And God giue vs al (so many as do appertaine to his kingdome) his grace in that measure, that both we may agree togither in the truth of religion, and altogether imploy our selues in his seruice here, in peace and quietnes one with an other. And so I bid thee hartily farewel. At Bolton-Percy, in the ancientie or liberties of Yorke, the 9. of Iuly, 1584.

Thy harty wel-willer in Christ,

EDMVND BVNNY.

THE BOOKE OF CHRISTIAN exercise, appertaining to Resolution.

The contents of the first part of this booke, *touching the helpes of resolution* to serue God.

The first Chapter.

Of the end and partes of this booke: with a necessary aduertisement to the Reader.

How necessary a thing it is, for a man to resolue to leaue vanities, and to serue God.

What argument the deuill vseth to draw men from this resolution.

How wilfull ignorance doth increase, and not excuse sinne.

What mind a man should haue that would read this Treatise.

The second Chapter.

How necessarie it is to enter into earnest consideration and meditation of our estate; wherin is declared:

That inconsideration herein is a great enemy to resolution.

What inconueniences grow therby.

The nature, and commoditie of consideration.

Of the exact maner of meditating the particulars of religion in the fathers of old: and the fashion of beleeuing in grosse at this day.

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The third Chapter.

Of the end (in general) why man was created, and placed in this world; wherin is handled,

How, due consideration of this end helpeth a man vi
to iudge of himselfe.

What mind a man should haue to creatures.

The lamentable condition of the world by want of th
this due consideration.

And the mischiefe therof at the last day.

The fourth Chapter.

Of the end of man more in particular: and of two special parts of the same, required at his hands in this life, wherein is discussed:

Howe exactly both these partes are to be exer
cised.

The description of a Christian life.

The lamentable condition of our negligence heerin

The care and diligence of many of the fathers tou
ching the same.

The remedies that they vsed, for the one part: an
what monuments of pietie they left behinde, touchin
the other.

The indifferent estates of good, and euil men: a
wel presently, and at the day of death: as in the life
come.

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The fift Chapter.

Of the ſeuere account that we muſt yeeld to God, wherein is declared:

A principall point of wiſedome in an accountant, for viewing of the eſtate of his account before hand.

The maieſtie of ceremonies, and circumſtances vſed by God at the firſt publication of his law in writing: and his ſeuere puniſhment of offenders.

The ſharp ſpeeches of our ſauior againſt ſinners.

Why two iudgements are appointed after death.

The ſudden comming of them both.

The demands in our account, at the generall iudgement.

The circumſtances of horror and dread before, at, and after the ſame.

What a treaſure a good conſcience wil then be.

The pitiful caſe of the damned.

How eaſily the dangers of thoſe matters may be preuented in due time.

The ſixt Chapter.

A conſideration of the nature of ſin, and of a ſinner: to ſhew the cauſe why God iuſtly vſeth the rigor before mentioned: wherein is deſcribed:

Gods infinite hatred to ſinners.

The reaſons why God hateth them.

That they are enemies to God, and to themſelues.

How God puniſheth ſinners: as wel the penitent, as

the obstinate: and of the bitter speeches in scripture against sinners.

Of the seauen miseries and losses which come by sinne.

The obstinacie of sinners in this age.

Two principal causes of sinne.

Of the danger to liue in sinne.

How necessarie it is to feare.

The seuenth Chapter.

Another consideration for the further iustifieng of Gods iudgements, and declaration of our demerit, taken from the maiestie of God and his benefits towards vs, wherein is shewed:

A contemplation of the maiestie of God: and of his benefits.

Of the seueral vses of sacraments.

Diuerse complaints against sinners in the person of God.

Our intollerable contempt and ingratitude against so great a maiestie and benefactor.

Of great causes we haue to loue God, beside his benefits.

How he requireth nothing of vs but gratitude.

That it resteth in due resolution to serue him.

An exhortatiõ to this gratitude, with a short prayer for a penitent sinner in this case.

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The eight Chapter.

Of what opinion and feeling we ſhall be touching theſe matters, at the time of our death: wherein is expreſſed:

The induration of ſome hearts, kept from reſolution by worldly reſpectes.

Of the matters of terror, paine, and miſerie, that principally moleſt a man at his death.

A contemplation of the terrors, ſpeech, or cogitation of a ſinner at the hour of death.

Of diuers apparitions and viſions to the iuſt and to the wicked, lying a dying.

How all theſe miſeries may be preuented.

The ninth Chapter.

Of the pains appointed for him after this life, and of two ſorts of them; wherin is declared:

How God vſeth the motiue of threats to induce men to reſolution.

Of the euerlaſting paine in hel reſerued for the damned, and common to al that are there.

Of the two parts therof: that is, paine ſenſible, and paine of loſſe:

Vehement coniectures touching the ſeueritie of theſe paines.

Of the ſeueral names of hel in diuers toongs.

Of the particular paines for particular offenders, peculiar in qualitie and quantitie to the ſinnes of ech offender.

Of the woorme of conſcience.

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The tenth Chapter.

Of the rewards, benefits, and commodities prouided for Gods seruants; wherin is declared:

How God is the best pay-maister.
Of his infinite magnificence.
The nature, greatnes, and value of his rewards.
A description of paradise.
Of two parts of felicitie in heauen.
A contemplation of the commodities of the two felicities ioined togither.
The honor whereunto a Christian man is borne baptisme.
An admonition against securitie in this life.

The second part.

The contents of the second part of this booke: touching impediments of resolution.

The first Chapter.

Of the first impediment: which is the difficultie, that manie think to be in vertuous life; wherein is declared:

Nine special priuiledges and helps, wherewith vertuous are aided aboue the wicked.
1 *The force of Gods grace for easing of vertuous against al temptations.*
2 *Of what force loue is heerin. And how a man know, whether he haue loue towards God, or no.*

Of a peculiar light of vnderſtanding perteining to e iuſt.

Of internall conſolation of mind.

Of the quiet of a good conſcience in the iuſt.

Of hope in God which the vertuous haue. And that e hope of the wicked, is in deed no hope, but meer pre- mption.

Of freedome of ſoule and bodie, which the vertuous ue.

Of the peace of minde in the vertuous, towards God, ſeir neighbor, and themſelues.

Of the expectation of the reward, that the vertuous ue.

f the comfort that holy men haue, after their con- rſion: And how the beſt men haue had greateſt con- ts therein.

Of Saincte Auſtens conuerſion, and foure annotati- s thereupon.

The ſecond Chapter.

Of the ſecond impediment: which is tribulation; wherein are handled four ſpecial pointes.

Firſt, that it is an ordinarie meanes of ſaluation to ffer ſome tribulation.

Secondly, that there be thirteene ſpeciall conſidera- ns of Gods purpoſe, in ſending afflictions to his ſer- nts: which are laid down and declared in particular.

Thirdly, what ſpeciall conſiderations of comfort a n may haue in tribulation.

THE CONTENTS.

The third Chapter.

Of the third impediment: which is, loue of the world; which is drawn to six points.

1 *First, how, and in what sense the world and commodities thereof are vanities: and of the three generall points of worldly vanities.*

2 *Secondly, howe worldly commodities are meere deceites.*

3 *Thirdly, how the same are pricking thornes.*

4 *Fourthly, how the same are miserie and affliction.*

5 *Fiftly, how they strangle a man.*
With a description of the world.

6 *Sixtly, how a man may auoid the danger therof, and vse the commodities thereof to his own benefite.*

The fourth Chapter.

Of the fourth impediment: which is, too much præsuming of Gods mercie; wherin is declared:

That prolonging of our iniquities, in hope of Gods mercie, is to build our sinnes on Gods back.

Of the twoo feete of our Lord: that is, mercie and truth.

Of two dangers of sinners: and how Gods goodnes helpeth not them that persеuere in sinne.

Whether Gods mercy be greater than his iustice.

The description of true feare.

Of seruile feare, and of the feare of children: & how seruile feare is profitable for sinners.

THE CONTENTS.

The fift Chapter.

Of the fift impediment which is delay of reſolution vpon hope to do it better, or with more eaſe afterward; wherin a declaration is made:

Of ſeuen ſpecial reaſons, why the diuel moueth vs to delay: and of ſix principal cauſes, which make our cõuerſion harder by delay.

How hard it is to repẽt in olde age, for him that is not accuſtomed to ſom hardnes before: & what charge a man draweth to himſelfe, by delay.

That the example of the theefe ſaued on the croſſe is no warrant to ſuch as defer their conuerſion.

Of diuers reaſons, why conuerſion made at the laſt houre is ſufficient.

The ſixt Chapter.

Of three other impediments: that is, ſloth, negligence, and hardneſſe of hart; wherin is declared:

The four effects of ſloth: and the meanes how to remoue them.

The cauſe of Atheiſme at this day. And the way to cure careles men.

Of two degrees of hardnes of hart.

How hardnes of hart is in al perſecutors.

The deſcription of an hard hart: and the danger therof.

The concluſion of the whole booke.

FINIS.

THE FIRST PART OF *THIS BOOKE.*

CHAP. I.

Of the end and parts of this booke: with a necessarie aduertisement to the Reader.

THIS first booke hath for his proper end, to persuade a christiã by name to becom a true Christian in deed, at the least, in resolution of mind. And for that there be two principal things necessarie to this effect: therfore this first booke shall be diuided into two parts. In the first shal be declared important reasons and strong perswasions, to prouoke a man to this resolution: In the second shal be refuted all the impediments, which our spiritual enemies (the flesh, the world, & the diuel) are woont to lay for the stopping of the same: knowing very well, that of this resolution dependeth al our whole seruice of God. For he that neuer resolueth himselfe to doe well, and

The end of this booke.

Two parts of this booke.

The necessitie of resolution. to leaue the dangerous state of sin wherin he liueth, is far off from euer doing the same. But hee that sometimes resolueth to do it, although by frailtie he performeth it not at that time: yet is that resolution much acceptable before God: & his minde the readier to returne after to the like resolution again, & by the grace of god to put it manfully in execution. But he that wilfully resisteth the good motions of the holy Ghost, and vncourteously contẽneth his Lord, knocking at the doore of his conscience, greatly prouoketh the indignation of God against him, and commonly groweth harder and harder daily, vntil he be giuen ouer into a reprobate sense, which is the next doore to damnation it selfe.

Acts.7.

Apoc.3.

Rom.1.

An aduertisement. 4 One thing therefore I must aduertise the reader before I go any further, that he take great heed of a certain principal deceit of our ghostly aduersarie, wherby he draweth many millios of soules into hel daily: which is, to feare and terrifie them from hearing or reading any thing contrarie to their present humor or resolution. As for exãple, an vsurer frõ reading bookes of restitutiõ a lecherer, frõ reading discourses against that sin a worldling from reading spiritual bookes or treatises of deuotion. And he vseth commonly this argument to thẽ for his purpose. Thou seest how thou art not yet resolued to leaue this trade of life, wherin thou art: & therfore the reading of these bookes wil but trouble & afflict thy cõscience, and cast thee into sorrow & melãcholy and

The deuils argument.

and therefore read them not at all. This (I saie) is a cunning sleight of Satan, whereby he leadeth manie blindfolded to perdition: euen as a faulkner carrieth manie hauks quietly being hooded, which otherwise he could not doe, if they had the vse of their sight.

3 If ignorãce did excuse sin, thẽ this might be some refuge for them that would liue wickedly. But this kind of ignorance (being voluntary and wilful) increaseth greatly both the sin, & the sinners euill state. For of this man the holie Ghost speaketh in great disdain; *Nolut intelligere vt bene ageret: He would not vnderstãd to dowell.* And again; *Quia tu scientiam repulisti, repellam te: For that thou hast reiected knowledge, I will reiect thee.* And of the same men in an other place the same holy Ghost saith, *They do lead their liues in pleasure, and in a moment go down vnto hell, which saie to God, Go frõ vs, we wil not haue the knowledge of thy waies.* Let euery mã therfore beware of this deceit, & be contẽt at the least to read good books, to frequent deuout cõpanie, and other like good means of his amendment, albeit he were not yet resolued to follow the same: yea although he should find som griefe and repugnance in himselfe to doe it. For these things cã neuer do him hurt, but may do him verie much good: & it may be, that the very cõtrarietie and repugnance which he beareth in frequenting these things against his inclinatiõ, may moue the mercifull Lord, which seeth his hard case, to giue him the victorie ouer himself in the end

Wilfull ignorance increaseth sin.

Psal. 35.

Osc. 4.

Iob. 21.

See S. Austen of this sin De gra. & lib. arb. chap. 3. & S. Chrisostom. hom. 26. in epist. ad. Rom.

end, and to send him much more comfort in the same, than before he had dislike. For he can easily do it, onely by altering our taste with a little drop of his holie grace, and so make those things most sweete and pleasant, which before tasted both bitter and vnsauerie.

What mind a man should bring to the reading of this booke.

4 Wherefore as I would hartily wishe euerie Christian soule, that commeth to read these cõsiderations folowing, shuld come with an indifferent mind laid down wholy into Gods hands, to resolue and doe, as it should please his holy spirit to moue him vnto, although it were to the losse of all worldly pleasures whatsoeuer (which resignation is absolutely necessarie to euery one that desireth to be saued) so, if some cannot presently win that indifferencie of themselues, yet would I counsell them in anie case to conquer their mindes to so much patience, as to go thorough to the end of this booke, and to see what may be said at least to the matter, although it be without resolution to followe the same. For I doubt not, but God maie so pearse these mens harts before they com to the end, as their minds may be altered, and they yeeld themselues vnto the humble and sweet seruice of their Lord and Sauiour, and that the Angels in heauen may reioice and triumph of their regaining, as of sheep most dangerously lost before.

Luc. 15.

CHAP.

CHAP. II.

How necessarie it is to enter into earnest consideration and meditation of our estate.

THE prophet Ieremy after a long complaint of the miseries of his time, fallen vpon the Iewes by reason of their sins, vttereth the cause thereof in these words; *All the earth is fallen into vtter desolatiõ, for that there is no man which considereth deeply in his heart.* Signifieng heereby, that if the Iewes would haue entered into deep and earnest consideratiõ of their liues & estate, before that great desolation fel vpon them, they might haue escaped the same, as the Niniuites did by the forewarning of Ionas: albeit the sworde was nowe drawn, and the hand of god stretched out, within fortie daies to destroie them. So important a thing is this consideration. In figure whereof, al beastes in old time, which did not ruminate, or chew their cud, were accounted vncleane by the law of Moises: as no doubt, but that soule in the sight of God must needs be, which resolueth not in heart, nor cheweth in often meditation of mind, the things required at hir hãds in this life. Ier. 12. Ionas. 3. Leu. 11. Deu. 14.

2 For, of want of this consideration, and due meditation, all the foule errors of the world are cõmitted, and many thousand Christians do find themselues within the verie gates of hell, before they

they mistrust anie such matter towardes thē; being carried through the vale of this life blindfolded with the veile of negligence and inconsideration, as beastes to the slaughter-house, and neuer suffered to see their own danger, vntill it be too late to remedie the same.

3 For this cause the holie scripture doth recommend vnto vs most carefully, this exercise of meditation, and diligent consideration of our dueties, to deliuer vs thereby from the perill, which inconsideration leadeth vs vnto.

4 Moises hauing deliuered to the people his embassage from God, touching al particulars of the law, addeth this clause also frō God, as most necessarie: *These wordes must remaine in thy heart, thou shalt meditate vpon them, both at home, & abroad when thou goest to bed, and when thou risest againe in the morning.* And againe, in an other place; *Teach your children these thinges, that they may meditate in their heartes vpon them.* The like commandement was giuen by GOD himselfe, to Iosua at his first electiō to gouern the people: to wit, that he should meditate vpō the law of Moises both day and night, to the end, he might keep & performe the things written therin. And God addeth presently the commoditie hee should reap thereof. *For then* (saith he) *shalt thou direct thy waie aright, & shalt vnderstand the same.* Signifieng, that without this meditation a man goeth both amisse and also blindly, not knowing himselfe whither.

Deut.6.

Deut.11.

Iosu.1.

5 Saint Paul hauing described vnto his scho-

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ler Timothie, the perfect dutie of a prelate, addeth this aduertisment in the end; *Hæc meditare: Meditate, ponder, and consider vpon this.* And finally, whensoeuer the holy scripture describeth a wise, happie, or iust man (for all these are one in scripture, for that iustice is only true wisdome and felicity) one chiefe point is this; *He will meditate vpon the law of God both day and night.* And for examples in the scripture, how good men did vse to meditate in times past, I might here reckon vp great store, as that of Isaac, who went forth into the fields towardes night to meditate: also that of Ezechias the king, who (as the scripture saith) did* meditate like a doue, that is, in silence, with his hart onely, without noise of wordes. But aboue all other, the example of holy Dauid is singular herein, who euery where almost, maketh mention of his continual exercise in meditation, saieng to God; *I did meditate vpon thy commaundements which I loued.* And againe; *I will meditate vpon thee in the mornings.* And again; *O Lord how haue I loued thy law? It is my meditatiõ al the day long.* And with what feruour and vehemency he vsed to make these his meditations, he sheweth when he saith of himselfe; *My heart did wax hot within mee, and fire did kindle in my meditations.*

1. Tim. 4. Psal. 1. Pro. 15. Eccl. 14. Gen. 24. Esai. 38. Psal. 118. Psal. 62. Psal. 118. Psal. 38.

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* *Or moorn: for it was in the way of sorrowing or lamentation.*

6 This is recorded by the holy Ghost of these ancient good men, to confound vs which are Christians, who being far more hound to feruour thã they, by reasõ of the greater benefits we haue receiued: yet doe we liue so lazily (for the most

part

part of vs) as we neuer almost enter into the meditation and earnest consideration of Gods laws and commandements; of the misteries of our faith; of the life, and death of our Sauiour; or of our duetie towards him: and much lesse doe we make it our daily studie and cogitation, as those holie kings did, notwithstanding all their great businesse in the common-wealth.

7 Who is there of vs now adaies, which maketh the lawes and commandements or iustifications of God (as the scripture termeth them) his dayly meditatiõs as king Dauid did? Neither only in the day time did he this, but also by night in his hart, as in another place he testifieth of himselfe. How many of vs doe passe ouer whole daies & moneths without euer entring into these meditations? Nay, God grant there be not manie Christians in the world, which know not what these meditatiõs do meane. We beleue in grosse the misteries of our Christian faith, as that there is an hell; an heauen; a reward for vertue; a punishment for vice: a iudgement to come; an account to be made; and the like: but for that wee chew them not well by deep consideration, and do not digest them well in our harts, by the heat of meditation; they help vs little to good life, no more than a preseruatiue put in a mans pocket can help his health.

Psal. 118.

Psal. 76.

Beleefe in grosse.

Marvelous effects of inconsideratiõ.

8 What man in the world would aduenture so easilie vpon sin (as commonly men doe, which drinke it vp as easilie as beasts drinke water) if he did

did conſider in particular the great daunger and loſſe of grace; the loſſe of Gods fauour, and purchaſing his eternall wrath; alſo the death of gods own ſonne ſuſteined for ſin; the inæſtimable tormentes of hell for the euerlaſting puniſhment of the ſame? Which albeit euerie chriſtian in ſum doth beleeue: yet becauſe the moſt part do neuer conſider them with due circumſtances in their hartes: therefore they are not mooued with the ſame, but do beare the knowledge therof locked vp in their breaſtes, without anie ſenſe or feeling: euen as a man carrieth fire about him in a flint ſtone without heat; or perfumes in a pomander without ſmell, except the one be beaten, and the other be chafed.

9 And now to come neare our matter (which we meane to handle in this booke) what man liuing would not reſolue himſelfe throughly to ſerue God in deede, and to leaue al vanities of the world, if he did cõſider as he ſhuld do, the waighty reaſons he hath to mooue him thereunto: the reward he ſhall receaue for it; and his infinite dãger if he doe it not? But becauſe (as I haue ſaid) ſcarſe one among a thouſand doth enter into theſe cõſiderations, or if he doe, it is with leſſe attention, or continuance, than ſo great a matter requireth: hereof it cõmeth, that ſo manie men periſh daily, and ſo few are ſaued: for that by lack of conſideration they neuer reſolue themſelues to liue as they ſhould doe, and as the vocation of a chriſtian man requireth. So that we may alſo cõ-

Iere.12. plaine with holie Ieremie, alledged in the beginning, that our earth also of christianitie, is brought to desolation, for that men doe not deeply consider in their harts.

The nature of consideration.

10 Consideration is the key which openeth the dore to the closet of our hart, where al our books of account do lie. It is the looking glasse or rather the verie eie of our soule, whereby shee seeth hir selfe, and looketh into all hir whole estate: hir riches; hir good giftes; hir defectes; hir safetie: hir danger; hir waie she walketh in; hir pase she holdeth: and finally, the place and ende which shee draweth vnto. And without this consideration, she runneth on blindly into a thousand brakes and briers, stumbling at euerie steppe, into some one inconuenience or other, and continually in perill of some great and deadly mischiefe. And it is a woonderfull matter to thinke, that in other businesse of this life, men both see and confesse, that nothing can be either begunne, prosecuted, or well ended, without consideration: and yet in this great businesse of the kingdome of heauen, no man almost vseth or thinketh the same necessarie.

A fit similitude.

11 If a man had to make a iourney but from England to Constantinople, albeit he had made the same once or twise before, yet would he not passe it ouer without great and often consideration: especially, whether he were right, and in the way or no; what pase he held; how neere he was to his wayes ende; and the like. And thinkest thou

thou (my deere brother) to passe frō earth to heauen, and that, by so manie hils, and dales, and dāgerous places, neuer passed by thee before, and this without anie consideration at all? Thou art deceiued if thou thinkest so, for this iourney hath far more need of consideration, than that being much more subiect to by-pathes and dangers: euerie pleasure of this world; euerie lust; euerie dissolute thought; euerie alluring sight, & tempting sound; euerie diuell vpon the earth, or instrument of his (which are infinite) being a theefe, & lying in waite to spoile thee, and to destroy thee vpon this waie towardes heauen.

12 Wherefore I would giue counsell to euerie wise passenger, to looke well about him, and at leastwise once a daie, to inter into consideration of his estate, & of the estate of his treasure which he carrieth with him, in a brickle vessell, as Saint Paul affirmeth, I meane his soule, which maie as soon be lost by inconsideration, as the smallest, & nicest iewel in this world, as partly shall appeare by that which heereafter I haue written for the help of this consideration, wherof both I my selfe and all other Christians do stand in so great need in respect of our acceptable seruice to God. For surely if my soule, or any other did consider attētiuely but a few thinges of manie which she knoweth to be tru; she could not but speedily reform hir selfe, with infinite mislike and detestation of hir former course. As for exāple, if she considered throughly that hir onely comming into this life

2. Cor. 4.

Deut. 6. Luc. 1.

was to attend to the seruice of God; and that she notwithstanding attendeth onely, or the most part, to the vanities of the world: that shee must giue account at the last daie of euerie idle worde; and yet that she maketh none account, not onely of words, but also, not of euil deedes: that no fornicator, no adulterer, no vsurer, no couetous or vncleane person shall euer enioy the kingdom of heauen, as the scripture saith; & yet she thinketh to go thither, liuing in the same vices: that one onely sinne hath bene sufficient to damne manie thousandes togither; and yet she being lodē with many, thinketh to escape: that the way to heauen is hard, strait, and painfull, by the affirmation of God himself; and yet she thinketh to go in, liuing in pleasures and delites of the world: that all holie saintes that euer were (as the Apostles, and mother of Christ hir selfe, with all good men since) choose to themselues to liue an austere life (in painfull labour, profitable to others, fasting, praying, punishing their bodies, and the like) & for al this, liued in fear & trembling of the iudgementes of God; and she, attending to none of these things, but following hir pastimes, maketh no doubt of hir own estate: If (I saie) my soule, or anie other did indeed, and in earnest consider these thinges, or the least part of a thousand more that might be considered, and which our christian faith doth teach vs to be true: shee would not wander (as the most part of Christian soules doe) in such desperate perill thorough want of consi-

Mat.12.
1.Cor.5.
Eph. 5.
Gen.6.
Gen.19.
Mat.7.
Acts. 1.
1.Cor.4.
2.Cor.4.
6.11.12.
1.Cor.9.
Phil. 2.
1.Cor.2.

consideration.

13 What maketh the cues to seeme mad vnto wise men, that seeing so manie hanged dayly for theft before their eies, will yet notwithstanding steal again, but lack of consideration? And the verie same cause maketh the wisest mẽ of the world to seeme verie fooles, and woorse than franticks vnto God and good men, that knowing the vanities of the world, and the danger of sinfull life, do follow so much the one, and feare so little the other. If a lawe were made by the authoritie of man, that whosoeuer should aduenture to drinke wine, should without delaie holde his hand but halfe an houre in the fire, or in boiling lead, for a punishment: I thinke manie would forbear wine, albeit naturally they loued the same: and yet a law being made by the eternall maiestie of God, that whosoeuer committeth sinne, shall boile euerlastingly in the fire of hell, without ease or end: manie one for lacke of consideration, commit sin, with as litle feare, as they doe eat or drink. *A comparison.* Mat. 7. Luc 12. Rom. 1. 1. Cor. 1. 2. 3. Gal. 3.

14 To conclude therefore, consideration is a most necessary thing to be taken in hand, especially in these our daies, wherein vanitie hath so much preuailed with the most, as it seemeth to be true wisedom, & the contrarie thereof, to be meer folly, & contemptible simplicitie. But I doubt not by the assistance of God, and helpe of consideration, to discouer in that which followeth, the error of this matter vnto the discreet reader, which is not wilfully blinded, or obstinately giuen ouer *The conclusion of this chapter.*

vnto the captiuitie of his ghostly enemie (for som such men there be:) of whome GOD saith as it were pittying and lamenting their case; *They haue made a league with death, and a couenant with hel it selfe:* that is, they will not come out of the danger wherein they be, but wil headlong cast themselues into euerlasting perdition, rather than by consideration of their estate, recouer to themselues eternall life and glorie, from which deadly obstinacie the Lord of his mercie deliuer vs all, that belong vnto him.

Esai. 28.

CHAP. III.

Of the end for which man was created, and placed in this world.

NOw then, in the name of almightie God, and with the assistance of his holie spirit, let the christian man or woman desirous of saluation, first of al consider attentiuely, as a good Merchant-factour is woont to do, whē he is arriued in a strange countrie; or as as a captain sent by his prince to some great exploit is accustomed when hee commeth to the place appointed: that is, to think for what cause he came thither; why he was sent; to what end; what to attempt; what to prosecute; what to performe; what shall be expected and required at his handes vpon his returne by him that sent him thither! For these cogitations

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(no doubt) ſhall ſtirre him vp to attend to that which hee came for, and not to imploy himſelfe in impertinent affaires. The like (I ſaie) woulde I haue a Chriſtian to conſider, and to aske of himſelfe, why and to what end was hee created of God, and ſent hither into this world, what to do, wherin to beſtow his daies, he ſhal finde, for no other cauſe or end, but only to ſerue GOD in this life. This was the condition of our creation, and this was the onlie conſideration of our redemption, propheſied by Zacharie before; *That we being deliuered frō the hands of our enimies might ſerue him in holines and righteouſnes al the daies of our life.* Deut. 6. Ioſua 1. 22. Gen. 14. Luc. 1.

2 Of this it followeth firſt, that ſeeing the end and final cauſe of our being in this world, is to ſerue God in this life; that whatſoeuer wee do, or endeuour, or beſtow our time in, either contrary or impertinent to this end, which is only to the ſeruice of god, though it wer to gain al the kingdomes of the earth: yet is it meere vanite, follie, and loſt labour; and wil turne vs one day to grief, repentance, and confuſion; for that it is not the matter for which wee came into this life, or of which we ſhal be aſked account at the laſt day, except it be to receiue iudgement for the ſame. *The firſt conſequence.*

3 Secondly, it followeth of the premiſes, that ſeeing our onlie end and buſines in this world, is to ſerue God, and that al other earthlie creatures are put here to ſerue vs to that end: wee ſhould (for our parts) be indifferent to al theſe creatures, *The ſecond conſequence.*

as to riches or pouertie; to health or sicknes; to honor or contempt: and we should desire only so much, or little of the same, as were best for vs to our said end, that we intend; that is, to the seruice of God, for whosoeuer desireth or seeketh the creatures, more than this, runneth frō his end for the which he came hither.

4 By this now may a careful Christiā take some scantling of his own estate with God, & make a coniecture whether he be in the right way or no. For if he attēd only or principally to this end, for which he was sent hither, that is, to serue God, if his cares, cogitatiōs, studies, indeuors, labors, talk & other his actions, run vpon this matter, & that he careth no more for other creatures, as honor, riches, learning and the like: then they are necessarie vnto him for this end, which he pretendeth; if his daies and life (I saie) be spent in this studie of the seruice of God, then is he doubtles a most happie and blessed man, and shal at length attein to the kingdome of God.

5 But if he find himself in a contrarie case, that is not to attend to this matter for which only he was sent hither, nor to haue in his hart and studie the seruice of God, but rather some other vanity of the world, as promotion, wealth, pleasure, sūptuous apparel, gorgious buildings, bewty, or any other thing else that perteineth not to this end: if he spend his time (I saie) about these trifles, hauing his cares, & cogitations, his talk & delight, more in them than about the other great busines

for

for which hee was ſent: then is he in a perilous courſe, leading directly to perdition, except hee alter and change the ſame. For moſt certain it is, that whoſoeuer ſhal not attend vnto the ſeruice he came for, ſhall neuer attaine to the reward promiſed to that ſeruice.

6 And bicauſe the moſt part of the world, not only of infidels, but alſo of Chriſtians, do amiſſe in this point, & do not attend to this thing for which they were only created and ſent hither; thence it is that Chriſt and his holy ſaints haue alwaies ſpoken ſo hardly of the ſmall number that are in the ſtate of ſaluation euen among Chriſtians, & haue vttered ſome ſpeeches which ſeeme very rigorous to fleſh and blood, & ſcarce true, albeit they muſt be fulfilled: as, that *It is eaſier for a camel to go thorough a needles eie, than for a rich man to enter into heauen*. The reaſon of which ſaieng (and many mo) ſtandeth in this, that a rich man or worldling attending to heape riches can not attend to doe that which hee came for into this world, & conſequently neuer attain heauen, except God work a miracle, and ſo cauſe him to contemn his riches, and to vſe them only to the ſeruice of God: as ſometimes he doth, & we haue a rare example in the Goſpel of Zacheus, who being a verie rich man, preſently vpon the entering of Chriſt into his houſe, & much more into his heart by faith, gaue halfe his goods vnto the poore, and offered withall, that whomſoeuer he had iniuried, to him he would make four-times

Luc. 13. 23

Mat. 19. Mar. 10.

Luc. 19.

ſo

so much restitution.

The lamentable state of men of the world.

7 But heereby now may be seene the lamentable state of many thousand Christians in the world, which are so far off from bestowing their whole time and trauell in the seruice of God, as they neuer almost thinke of the same; or if they doe, it is with very litle care or attention. Good Lord, howe manie men and women be there in the world, which bearing the name of Christians, scarce spend one houre of foure and twentie in the seruice of God! How many doe beat their braines about worldly matters; and how few are troubled with this care! How many find time to eat, drink, sleep, disport, deck, and paint themselues out to the world; and yet haue no time to bestow in this greatest busines of al other! How many spend ouer whole daies, weeks, months, & yeeres, in hawking, hunting, and other pastimes, without making account of this matter! What shal become of these people? What will they say at the day of iudgement? What excuse wil they haue?

A comparison.

8 If the merchant-factor (which I spake of before) after many yeeres spent beyond the seas returning home to giue accounts to his maister, should yeeld a reckoning of so much time spent in singing, so much in dauncing, so much in courting, and the like: who would not laugh at his accountes? But being further asked by his maister, what time he bestowed on his merchandise, which he sent him for; if he should answere; None

at

at al, nor that he euer thought or ſtudied vpō that matter: who would not thinke him worthy of all ſhame and puniſhment? And ſurely with much more ſhame & confuſion ſhall they ſtand at the day of iudgement, who being placed here to ſo great buſines as is the ſeruice of almightie God, haue notwithſtāding neglected the ſame, beſtowing their ſtudies, labours, and cogitations in the vaine trifles of this world: which is as much frō the purpoſe, as if men being placed in a courſe to run at a golden game of infinit price, they ſhould leaue their marke, and ſome ſtep aſide after flies or fethers in the aire; and ſome other ſtand ſtill gathering vp the dung of the ground. And how were theſe men worthie (trow you) to receaue ſo great a rewad as was propoſed to them?

9 Wherfore (deere Chriſtian) if thou be wiſe, conſider thy caſe while thou haſt time, folow the Apoſtles coūſel: examine thy own works & wais, & deceiue not thy ſelf. Yet maiſt thou haue grace to reform thy ſelf, becauſe the day time of life yet remaineth. The dreadful night of death wil ouer take thee ſhortly whē there wil be no more time of reformation. What wil al thy labor and toil in procuring of worldly wealth, profit or comfort thee at that hour, when it ſhal be ſaide to thee, as Chriſt ſaid to thy like in the Goſpel, whē he was nowe come to the top of his worldly felicitie; *Thou fool, this night ſhal they take away thy ſoul, & thē, who ſhal haue the things, which thou haſt got tē togither?* Beleeue me (deere brother) for I tel thee no vntruth

Gal. 6.

Ioh. 9.

Luc. 12.

truth, one hour bestowed in the seruice of God, will more comfort thee at that time, than an hundred yeares bestowed in aduancing thy selfe and thy house in the world. And if thou mightest feele now the case, wherin thy poore heart shall bee then, for omitting of this thing, which it should most haue thought vpon: thou wouldest take from thy sleep, and from thy meat also, to recompence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one prouideth for a mischife while time serueth: but the other, when it is too late.

10 Resolue thy selfe therefore good Christian while thou hast time. Resolue thy selfe without delay, to take in hand presently and to apply for the time to come, the great and weightie busineſſe for which thou wast sent hither: which only indeed is weightie and of importance; and all others are meer trifles and vanities, but onely so far foorth as they concern this. Beleeue not the world, which for running awrie in this point, is detested by the Sauiour; and euery frind thereof pronounced an enimie to him by his Apostle. Say at length vnto thy sauiour, I do confesse vnto thee O Lord, I do confesse and cannot deny, that I haue not hitherto attended to the thing for which I was created, redeemed, and placed heer by thee: I doe see mine errour, I cannot dissemble my grieuous fault: and I doe thank thee ten thousand times, that thou hast giuen me the grace to see it, while I may yet by thy grace a-

Iohn.7.8.2.
1.Iohn.2.

A praier.

mend

mend it: which by thy holie grace I doe meane to doe, and without delay to alter my course: beseeching thy diuine maiestie, that as thou hast giuen me this light of vnderstanding to see my danger, and this good motion to reforme the same; so thou wilt continue towardes me thy blessed assistance, for performance of the same, to thy honour and my soules health, Amen.

CHAP. IIII.

Of the end of man in particular: and of two special thinges required at his handes in this life.

HAuing spoken of the ende of man in generall in the former Chapter, and shewed that it is to serue God: it seemeth conuenient (for that the matter is of great and singular importance) to treat somewhat more in particular, wherein the seruice of God doth consist: that thereby a Christian may iudge of himselfe, whether hee performe the same or no; and consequently whether he do the thing for which he was sent into this world.

2 First therfore it is to be vnderstood, that the whole seruice which God requireth at a Christian mans handes in this life, consisteth in two thinges: the one to flie euill: and the other to doe good. And albeit these two things were required of vs also before the comming of Christ (as appeareth by Dauid whose commandement is generall; *Two parts of our end in this life.*

Psal.36. nerall; *Decline from euill, and doe good:* & by Esay the
Esai.1. prophet whose wordes are; *Leaue to doe peruersly, and learne to doe wel.)* Yet much more particularly, and with far greater reason are they demanded at the handes of Christian people, who by the death and passion of their redeemer, doe receaue grace and force to be able in some measure to performe these two thinges, which the lawe did not giue, albeit it commaunded the same.

Rom.6. 3 But now we being redeemed by Christ, & receiuing from him not onely the renewing of the same commaundement, for the performance of these two thinges, but also force and abilitie by his grace whereby we are made somewhat able to do the same: we remain more bound therto in reason and duetie than before, for that this was the fruit and effect of Christ his holie passion
1.Pet.2. as Saint Peter saith; *That we being dead to sin, should liue vnto righteousnesse.* Or as Sainct Paule more
Titus.2. plainly declareth the same when hee saith; *The grace of God our Sauiour hath appeared to all men, instructing vs to this end, that we renouncing all wickednesse, and worldly desires, should liue soberly, iustly, and godly in this world.*

Two parts of the seruice of God. 4 These two thinges then are the seruice of GOD, for which we were sent into this world: the one to resist sinne; the other to followe good
Iohn.7. workes. In respect of the first wee are called sol-
2.Cor.10. diers, & our life a warfare vpon the earth, for that
1.Tim.1. as soldiers doe alwaies lie in waite to resist their
2.Tim.2. enemies: so ought we to resist sin and the temp-
Phil.1.

tations

tations therof. And in respect of the second, we are called labourers, stewardes, fermers, and the like, for that as these men attend diligently to their gaine and increase of substance in this life, so should we to good works, to the glorie of God, and benefite of others heere in this life. Heb.10. and 12. Mat.9. 10.20. Luc.10. 1.Tim.5. Psal.125.

5 These therfore are two special points which a Christian man should meditate vpon; two speciall exercises wherin he shuld be occupied; two special legs wherupō he must walk in the seruice of God: and finally, two wings whereby he must flie and mount vp vnto a christian life. And whosoeuer wanteth either of these, though hee had the other: yet can he not ascend to anie true godlines, no more than a bird can flie lacking one of hir wings. I saie, that neither innocency is sufficient without good woorkes: nor good works anie thing auailable, where innocēcie from sin is not. The latter is euident by the people of Israell, whose sacrifices, oblations, praiers, and other good workes commended and commaunded by God himselfe, were oftentimes abhominable to GOD: for that the doers thereof liued in sinne and wickednesse, as at large the Prophet Esaie declareth. The former also is made apparant by the parable by the foolishe virgins, who albeit they were innocent from sinne, yet because they gaue no attendaunce, they were shut out of the doores. And at the last daie of iudgement Christ shall saie to the damned, bicause you clothed me not, fed me not, and did not other deedes of charitie Mat.13. Esaie.1. Mat.25. Luc.13. Mat.25.

charitie appointed to your vocation: therefore goe you to euerlasting fire,&c. Both these points then are necessarie to a christian to the seruice of God: and so necessarie, as one without the other auaileth not, as I haue said. And touching the first, which is resisting of sinne, wee are willed to doe it euen vnto death, and with the last of our bloud (if it were neede) and in diuers places of scripture, the holie Ghost willeth vs most diligently to prepare our selues, to resist the Diuell manfully which tempteth vs to sinne: and this resistance ought to be made in such perfect maner as wee yeeld not wittingly and willingly to anie sinne whatsoeuer, either in worke, worde, or consent of heart, insomuch that whosoeuer shoulde giue secret consent of minde to the performance of a sin, if he had time, place, and abilitie thereunto, is condemned by the holie scripture in that sinne, euen as if he had cõmitted the same now in act. And touching the second, which is good works, we are willed to doe them aboũdantly, diligently, ioifully, and incessantly, for so saith the scripture; *Whatsoeuer thy hand can doe, doe it instantly.* And again, *Walke woorthie of God, fructifieng in euerie good work.* And againe Sainct Paul saith; *Let vs doe good woorkes vnto all men.* And again in the very same place; *Let vs neuer leaue off to doe good, for the time will come when we shall reape without end.* And in an other place he willeth vs *To be stable: immoueable, and abundant in good works, knowing that our labor shall not be vnprofitable.*

How we ought to resist sin.

Heb.12. Ephes.5. Iaco.4. 1.Pet.5.

Mat.5.

Exo.12. Deut.5.

How we must doe good workes.

Eccl.9. Eccl.1. Gal.6.

1.Cor.15.

6 By this it may be ſeene (deere brother) what a perfect creature is a good Chriſtian: that is, as Saint Paule deſcribeth him; *The handworke of God, and creature of Chriſt to good workes, wherein hee hath prepared that he ſhould walke.* It appeareth (I ſaie) what an exact life the true life of a Chriſtian is: which is a continual reſiſtance of al ſinne, both in thought, word, and deede, and a performance or exerciſe of all good workes, that poſſibly he can deuiſe to doe. What an Angelical life is this? Nay more than Angelical, for that Angels being now placed in their glorie, haue either temptation of ſinne to reſiſt, nor can doe anie work (as we may) for to encreaſe their further glorie.

A deſcription of a chriſtian. Epheſ. 2.

7 If Chriſtians did liue according to this their duetie, that is, in doing al good that they might, and neuer conſenting to euil: what needed there almoſt any temporall laws? What a goodly commō wealth were chriſtianitie? Who will not maruell at the rare examples of manie good forefathers of ours, wherin ſuch ſimplicitie, ſuch truth, ſuch cōſcience, ſuch almeſ-deeds, ſuch ſincerity, ſuch vertue, ſuch religion and deuotion, is reported to haue been? The cauſe was, for that they ſtudied vpon theſe two pointes of a Chriſtian mans duetie, and labored for the performance thereof, euerie man as God gaue him grace. And we, becauſe we look not into theſe matters, are become as looſe and wicked in life, as euer the Gentiles, or infidels were. And yet is God the ſame God ſtill, and will accept at our handes no other ac-

The perfection of a Chriſtian life.

count, than he did of those forefathers of ours, for the performance of these two partes of our dutie towards him. What then shal becom of vs, which do not liue in any part as they did? And to enter yet somewhat more into the particular consideration of these thinges, who is there now a dayes amongst common Christians (for no doubt there be in secret manie seruants of God which do it) but of those which beare the name of Christians, and most stur abroad in the world, who is there (I saie) that taketh anie paine about the first point, that is, touching the resisting of the concupiscēce of sin? Which concupiscence, or naturall motion of sin, remaining in vs, as a remnant of our naturall maladie in punishment of the sin of our first father Adam, is left in vs nowe after baptisme; *ad agonem:* that is to striue withall, and to resist. But alas how manie be there which doe resist (as they shoulde) these euill motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeeld commonly consent of heart, to euerie motion that commeth with pleasure: of couetousnes, of anger, of reuenge, of pride, of ambition, and (aboue all) of lecherie, & other filthie sins of the flesh: knowing notwithstanding (by the protestatiō of our Sauiour Christ himselfe) that euerie such consent of heart, is as much in substance of sin, as the act, and maketh the soule guiltie of eternal damnation!

Augu. lib. 2. cont. Iulian. & lib. 1. de peccat. mer. cap. vlt. Io. Cassian. l. 5. ca. 12. & de inceps.

Mat. 5.

8 It is a woonderfull matter to consider, and able to make a man astonied to think, what great care,

care, feare, diligence, and labour, good men in old times did take about this matter of resisting sinne, and howe little we take nowe. Iob the iust, hauing lesse cause to feare than we, saith of himself; *I did feare all my doinges (O Lord) considering that thou doest not pardon such as offend thee.* Iob 6. But the good king Dauid which had nowe tasted Gods heauie hand for consenting to sinne before, sheweth himselfe yet more carefull and fearefull in the matter, whē he saith; *I did meditate in the night time togither with my heart, and it was my whole exercise, and I did brush or sweepe mine owne spirite within me.* Psal. 76. What a diligent examination of his conscience, thoughtes and cogitations was this in a king! And all this was for the auoiding and resisting of sinne: as also it was in saincte Paule, who examined his conscience so narrowly, and resisted all temptations with such diligence, and attention, as he could pronounce of himselfe, that to his knowledge he was in his ministerie guiltie of nothing: albeit hee doth confesse in another place, that he had most vile and strong temptations of the flesh laid vpō him of the diuell by gods appointment. 1. Cor. 4. Yet by the grace of Christ hee resisted and ouercame all. 2. Cor. 12. For the better performāce whereof it is likely that he vsed also these externall helpes and remedies of true fasting, earnest praying, diligent watching, and seuere chastising of his bodie, by continual and most painfull labour in his vocation, whereof he maketh mention in his writinges. 2. Cor. 6. and 11. As also a godly men (by

1.Tim.1. 1.Cor.9. his example) haue vsed the like helps since, for the better resisting of sinneful temptations when need required, and the like. Wherof I could heer recite great store of examples out of the holie fathers, which would make a man to wonder, and afeard also (if he were not past feare) to see what extreame paine and diligence those first Christians tooke, in watching euerie little sleight of the diuell, and in resisting euerie little temptation or cogitation of sinne: whereas we neuer thinke of the matter, nor make account either of cogitation, consent of hart, word, or worke: but doe yeeld to all, whatsoeuer our concupiscence mooueth vs vnto: doe swallow down euerie hooke laid vs by the diuell: and most greedily doe deuour euerie poisoned pleasant bait, which is offered by the enemie for the destruction of our souls, and thus much about resisting of sin.

Remedies vsed by the ancient fathers for resisting of sin.

9 But now touching the second point, which is continuall exercising our selues in good works, it is euident in it selfe, that we vtterly faile (for the most part of vs) in the same. I haue shewed before how we are in scripture commanded to do them, without ceasing, & most diligẽtly whils we haue time of day to doe them in: for as Christ saith; *The night wil come whẽ no man can work anie more.* I might also shew howe certaine of our forefathers the saints of God, were most diligent and carefull in doing good works in their daies, euen as the husbandman is carefull to cast seede into the ground whiles faire weather lasteth, and the merchant

How much we faile in doing good works.

Iohn.6.

to laie out his money whiles the good market endureth. They knewe the time would not last long which they had to work in,& therfore they bestirred themselues whiles opportunitie serued: they neuer ceased,but came from one good work to another,wel knowing, what they did,& how good & acceptable seruice it was vnto God. Gal.6. Phil.2. B.

10 If there were nothing to prooue their woonderfull care & diligence heerin: yet the infinite monumentes of their almes-deeds, yet extãt to the world, are sufficiẽt testimonies ofthe same:to wit, the infinite Churches builded, and indued with great and abundant mainteinance for the ministers of the saine : so manie schooles,colledges,vniuersities:so many bridges, high-waies,& publike cõmodities.Which charitable deeds(and a thousand mo both priuate and publike;secret and open, which I cannot report) came out of the purses of our good aunceſters: who oftẽtimes not only gaue of their abundance, but also saued from their own mouthes, and bestowed it vpon deedes of charitie,to the glorie of God, and benefit of others. Wheras we are so far off from giuing awaie our necessaries,as wee will not bestow our verie superfluities:but wil imploy them rather vpon hawkes and dogges,and other brute beastes, and sometimes also vpon much viler vses, than to the relieſe of our poore brethren.

* *Although many such things were doon to superstitious and very ill vses : yet euen then also were they somtimes sufficient testimonies of a great care to do wel (so far as their knowledge serued them, in so manie as did not wilfully erre; but were desirous to know the truth,and to do accordingly.And so may these also be(in such a sense)examples to vs.*

11 Alas (deere brother) to what a careleſſe and ſenſeleſſe eſtate are we come, touching our own ſaluation and damnation! Sainct Paul crieth out vnto vs; *Worke your own ſaluation with feare & trembling:* and yet no man (for that) maketh account thereof. S. Peter warneth vs grauely and earneſtly; *Brethren, take you great care to make your vocation & election ſure by good woorkes:* and yet who (almoſt) wil think vpon them! Chriſt himſelf thundereth in theſe wordes; *I tel you, make your ſelues friends (in this world) of vniuſt Mammon, that when you faint they may receiue you into eternal tabernacles.* And yet for al that we are not mooued therwithall: ſo dead we are, and lumpiſh to all goodnes.

Phil. 2.

2. Pet. 1.

Luc. 16.

12 If God did exhort vs to good deedes for his owne commoditie, or for anie gaine that he is to take thereby: yet in reaſon we ought to pleaſure him therein; ſeeing we haue receiued all from his onely liberalitie before. But ſeeing he asketh it at our handes for no need of his owne, but onely for our gain, & to pay vs home again with aduãtage: it is more reaſon we ſhould harken vnto him. If a common honeſt man vpon earth ſhould inuite vs to doe a thing, promiſing vs of his honeſtie a ſufficient reward, we would beleeue him: but GOD making infinite promiſes vnto vs in ſcripture of eternal reward to our wel doing (as that we ſhall eat with him; drinke with him; reigne with him; poſſeſſe heauen with him; and the like) can not mooue vs notwithſtanding to workes of charitie. But becauſe thoſe forefathers of ours were moo-

Luc. 22.
Mat. 13.
Rom. 8.
Apoc. 22.

ued

ued herewithall, as hauing harts of ſofter metall then ours are of; therefore they brought foorth ſuch abundant fruit as I haue ſhewed.

13 Of all this then that I haue ſaid, the godlie Chriſtian may gather, firſt the lamentable eſtate of the world at this day, when amongeſt the ſmal number of thoſe which beare the name of Chriſtians, ſo many are like to periſh, for not performing of theſe two principall points of their vocation. Secondly, he may gather the cauſe of the infinit difference of reward for good and euill in the life to come, which ſome men wil ſeeme to maruel at: but in deed is moſt iuſt and reaſonable, conſidering the great diuerſitie of life in good & euill men whiles they are in this world. For the good man doth not onlie endeuour to auoid ſinne: but alſo by reſiſting the ſame, dayly & hourly encreaſeth in the fauor of God. The looſe man by yeelding conſent to his concupiſcence, doth not only looſe the fauor of god, but alſo doubleth ſin vpon ſin without nũber. The good man, beſides auoiding ſin, doth infinit good works, at the leaſtwiſe in deſire & hart, wher greaterability ſerueth not. But the wicked man neither in hart nor deed doth any good at al, but rather ſeketh in place therof to do hurt. The good man imploieth al his mind, hart, words, and hands, to the ſeruice of God, & of his ſeruãts for his ſake. But the wicked man bendeth all his force and powers both of bodie and minde, to the ſeruice of vanities, the world, and his fleſh. Inſomuch, that as the good

The different ſtate of a good & euil men at the day of death.

man encreaseth hourlie in the seruice of God, to which is due encrease of grace & glorie in heauē: so the euil from time to time, in thought, word, or deed, or in all at once, heapeth vp sin & dānation vpon himselfe; to which is due vengeāce, & encrease of torments in hel: & in this contrarie course they passe ouer their liues for twenty, thirtie, or fortie yeres, and so com to die. And is it not reason now, that seing there is so great diuersitie in their estates: there should be as great or more diuersitie also in their reward? Especially seeing God is a great God, and rewardeth smal things with great wages, either of euerlasting glorie, or euerlasting paine. Thirdly and lastly, the diligent and careful Christian may gather of this, what great cause he hath to put in practise the Godly counsel of Saint Paul, which is; *That euery man should proue and examine his owne works*. And so be able to iudge of himselfe, in what case hee standeth: and if vpon this examination hee finde himselfe awry, to thanke God of so great a benefit, as is the reuealing of his danger, whiles yet there is time and place to amend. No doubt, many perish dayly by Gods iustice in their owne grosse ignorance, who if they had receiued this special fauour, as to see the pit before they fell in, it may be they would haue escaped the same. Vse Gods mercie to thy gaine then (gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not led a true Christian life: resolue thy selfe to

Gal. 6.

begin

begin now, and caſt not away wilfully that pretious ſoule of thine, which Chriſt hath bought ſo deerly: & which he is moſt readie to ſaue, & to indue with grace and eternal glorie, if thou wouldeſt yeeld the ſame into his hands, and bee content to direct thy life according to his moſt holy, eaſie, and ſweet commaundements.

CHAP. V.

Of the ſeuere account that we muſt yeeld to God of the matters aforeſaid.

AMongſt other points of a prudent ſeruant this is to be eſteemed one principal, to conſider in euerie thing committed to his charge, what account ſhal be demaunded touching the ſame: alſo what maner of man his maiſter is: whether gentle, or rigorous: mild or ſterne; careleſſe or exquiſite in his accounts: alſo whether hee be of abilitie to puniſh him at his pleaſure, finding him faultie: & finally, how he hath dealt with others before in like matters: for according to theſe circumſtances (if he be wiſe) he wil gouern himſelfe and vſe more or leſſe diligẽce in the charge committed.

A principal point of wiſdom in a ſeruant.

2 The like wiſedome would I counſel a chriſtian to vſe, in the matters before recited: to wit, touching our end for which God ſent vs hither, and the two principal points thereof, enioyned for our exerciſe in this life: to conſider (I ſay) what account wee ſhall bee demaunded for the ſame,

A neceſſarie conſideration.

same; in what maner; by whom; with what seueritie; with what danger of punishment, if wee be found negligent and rechlesse therein.

3 For better vnderstanding whereof, it is to be noted first, with what order, and with what ceremonies and circumstances God gaue vs this charge, or rather made and proclaimed this law of our behauiour and seruice towardes him. For albeit he gaue the same commaundement to Adam in the first creation, and imprinted it afterwardes by nature into the hart of ech man before it was written (as S. Paul testifieth) yet for more plain declarations sake, and to conuince vs the more of our wickednes (as the same Apostle noteth) he published the same law in writing tables, vpon the mount Sinay: but with such terror, and other circumstances of maiestie (as also the Apostle noteth to the Hebrewes) as may greatly astonish the breakers therof. Let any mā read the ninteenth Chapter of Exodus, and there he shall see what a preparation there was for the publishing of this law. First, God calleth Moises vp to the hil, and there reckoneth vp many of the benefites which hee had bestowed vppon the people of Israell: and promiseth them many moe, if they would keepe the lawe which he was then to giue them. Moyses went to the people, and returned answere againe, that they would keep it. Then caused God the people to be sanctified against the third day, to washe all their garmentes, & that no man should company with

Rom.2. Rom.7.

Gal.3.

Heb.12.

Exo.19.

The dredfull publication of the law.

with his wife: also to be charged that none vpon paine of death shoulde presume to mount vp to the hill but Moises alone, and that whosoeuer shuld dare but to touch the hill, should presently be stoned to death. When the third day was come, the Angels (as Saint Steuen interpreteth it) were readie to promulgate the law. The trumpets sounded mightily in the aire; great thunder brake out from the skie, with fearce lightninges, horrible cloudes, thick mists, and terrible smoke rising from the mountain. And in the midst of al this maiestie, and dreadfull terrour, God spake in the hearing of al; *I am thy Lord God which haue brought thee out of the land of Egypt: mee onely shalt thou serue:* and the rest which followeth containing a perfect description of our duetie in this life, commonly called the ten commaundements of God.

Acts.7.

Exo.20. Deut.5.

4 All which terrour and maiestie, the Apostle himselfe, as I haue said, applieth to this meaning, that we should greatly tremble to breake this law, deliuered vs with such circumstances of dread and feare: signifieng also hereby, that the exaction of this lawe must needes be with greater terror at the day of iudgment, seeing that the publication thereof was with such astonishment and dread. For so we see alwaies great princes lawes to bee executed vpon the offenders with much more terrour than they were proclaimed. And this may be a forcible reason to moue a Christian to looke vnto his duetie.

Heb.12.

5 Secondly

Gods punishments.

5 Secondly, if we consider the sharp execution vsed by God vpon offenders of his law, both before it was written and since; we shall finde great cause of fear also: as the wonderful punishment vpon Adam, and of many millions of people besides, for his one fault: the drowning of all the world togither: the burning of Sodome and Gomorra with brimstone: the reprobation of Saule: the extreme chastisement of Dauid: & the like. Which all being done by God with such rigor, for lesse and fewer sinnes than ours are, and also vppon them, whome he hadde more cause to spare thē he hath to tollerate vs: may be admonishments what we must look for at Gods hands, for breach of this lawe of seruing him in this life.

Gen.3.
Gen.7.
Gen.19.
1.Re.28.
2.Re.12.

Christs speeches.

6 Thirdly, if we consider the speeches and behauiour of our Lord and maister Christ in this matter, we shal haue yet more occasion to doubt our own case: who albeit he came nowe to redeem vs & to pardon all, in al mildnes, humilitie, clemencie, and mercy: yet in this point of taking accounts, he is not woont to shew the austeritie and great rigor, not only in worde, and familiar speeches with his Apostles: but also in examples and parables to this purpose. For so in one parable he damneth that poore seruant to hel (where should be weeping and gnashing of teeth) onely for that he had not augmented his talent deliuered him. And Christ confesseth there of himselfe, that he is a hard man, reaping where hee

Mat.15.

sowed

sowed not, and gathering where hee cast not abroad: expecting also aduantage at our handes, for the talents lent vs, and not accepting only his own again. And consequently threatning much more rigor to them which shall mispend his talent, as the most of vs doe. Againe, hee damneth the seruaunt whome he found asleepe: he damned the poore man, which was cõpelled to come into the wedding, onely for that he came without a wedding garment: he damned the fiue foolish virgins, for that they had not their oile with them, and were not readie (iumpe at the verie houre) to goe in with him, and would not know them when they came after: and finally, hee promiseth to damne all those (without exception) which shall work iniquitie, as Saint Matthew testifieth. Mat.24. Mat.22. Mat.25. Mat.13.

7 Moreouer, being asked by a certaine ruler on a time, how he might be saued: he would giue him no other hope (so long as hee sought saluation by his woorkes) though he were a prince, but onely this; *If thou wilt enter into life, keepe the commaundementes of God.* And talking with his Disciples at an other time of the same matter, hee giueth them no other rule of their life, but this; *If ye loue me, keepe my commaundements.* As who should say, if you were neuer so much my Disciples, if ye breake my commaundementes, there is no more loue nor frendship betwixt vs. And S. Ioh. (which best of al others knew his meaning heerein) expoundeth it in this sense, when he saith; *If a man* Luc.18. Mat.19. Iohn.14. Iohn.2.

(saith

(saith he) *knoweth God, & yet keepeth not his cõmaundementes, he is a liar, and the truth is not in him.* And more yet (to take awaie all hope of expectation from his disciples of any other way pleasing him than by keeping his commandementes) he sayth
Mat.5. in an other place: that *He came not to take awaie the law, but to fulfil it:* & streightway he inferreth vpõ the same; *Whosoeuer therefore shall breake one of the least of these cõmandements shalbe called the least in the kingdom of heauẽ.* For which cause at his departure out of the world, the verie last wordes that hee spake to his Apostles were these, that *They shoulde*
Mat.28. *teach men to obserue al his commãdements what soeuer.*

8 By which appeareth the seuere meaning that Christ had touching our accoũt for the keeping of his commaundementes in this life. The which also may be gathered by that, beeing as-
Luc.13. ked whether the number were smal of them that should be saued: he counselleth men to striue to goe into the strait gate: for that, manie should be shut out, yea euen of them which had eaten and drunken with him, & had enioied the corporall presence of his blessed bodie, but had not regarded to liue as hee commanded them. In which case hee signifieth, that no respect or friendship must take place with him at the last daie: for which cause hee said to the man whome hee had healed at the fishe pooles side in Ierusalem; *Be-*
Iohn.5. *hold, now thou art whole, see thou sinne no more, least worse com to thee than before.* And generally he warneth vs in Saint Matthewes Gospell, that wee a-

gree

gree with our aduersaries, and make our accounts streight in this life: otherwise we shal paie the vttermost farthing in the life to come. And yet more seuerely he saith in an other place; *that wee shal render account at the daie of iudgement, for euerie idle word which we haue spoken.* Mat.5. Mat.12.

9 Which daie of iudgement hee warneth vs of before, & foretelleth the rigor and danger in sundrie places of holie scripture, to the end we shuld preuent the same: & so direct our liues while we haue time in this worlde, as we may present our selues at that daie without fear and danger, or rather with great ioy and comfort; when so manie thousandes of wicked people shal appeare there, to their eternall confusion.

Of the day of iudgement.

10 And because there is nothing which so fitly sheweth the seueritie of Christ in taking our account at the last daie, as the order and maner of this iudgement described most diligently by the holie scripture it selfe: it shall make much for our purpose, to consider the same. And first of all, it is to be noted, that there be two iudgementes appointed after death; whereof the one is called particular: whereby eche man presently vpon his departure from this world, receiueth particular sentence, either of punishment, or of glorie, according to his deedes in this life (as Christes own wordes are) wherof we haue exãples in Lazarus, and the rich glutton, who were presently carried the one to pain, the other to rest, as S. Luke testifieth. And to doubt of this were obstinacie as S.

Two iudgementes after death.

Iohn.5. Mat.25. and 16. Luc.16.

Austen

Lib.2.de anima cap.4. Austen affirmeth. The other iudgement is called generall, for that it shall be of all men togither in the end of the world, where shall a final sentence be pronounced (either of reward or punishment) vpon all men that euer liued, according to the workes which they haue done, good or bad, in this life: and afterward neuer more question be made of altering their estate: that is of easing the pain of the one, or ending the glorie of the other.

2.Cor.5.

The particular iudgement. Aug.trac. 49.in Io.

11 Nowe as touching the first of these two iudgementes, albeit the ancient fathers, especially saint Austen, do gather and consider diuers particulars of great seueritie and fear (as the passage of our soule from the bodie to the tribunall seate of God, vnder the custodie both of good & euill angels: the feare shee hath of them: the sudden straungenesse of the place where she is: the terror of Gods presence; the straite examination she must abide; and the like) yet for that the most of these things are to be considered also in the second iudgement which is generall; I will passe ouer to the same, noting onely certaine reasons yeelded by the holie fathers, why God after the first iudgement, wherein he had assigned to eche man according to his deserts in particular, would appoint moreouer this second generall iudgement. Whereof the first is, for that the bodie of man rising from his sepulchre, might be partaker of the eternall punishment, or glorie of the soule: euen as it hath been partaker with the same, either in vertue, or vice in this life. The second is,

Why there be two iudgments appointed.

that

that as Christ was dishonored and put to confusion heere in the world publikely: so much more he might shew his maiestie & power, at that day in the sight of all creatures, and especially of his enimies. The third is, that both the wicked and good might receiue their reward opēly, to more confusion and heart-griefe of the one, and to the greater ioy and triumph of the other, who commonly in this world haue beene ouerborne by the wicked. The fourth is, for that euill men when they die, do not commonly carry with thē al their demerit and euill: for that they leaue behind them either their euill exāple; or their children, and familiars corrupted by them; or else books and means which may in time corrupt others. All which being not yet done, but cōming to passe after their death, they cannot so conueniently receiue their iudgement for the same presently: but as the euill falleth out, so their pains are to be increased. The like may be said of the good. So that (for examples sake) S. Paules glorie is increased daily, and shall be vnto the worldes end, by reason of them that daily profite by his writings and example: and the pains of the wicked are for the like reason daily augmented. But at the last daie of iudgement, shalbe an end of al our doinges, and then it shall be seene euidently, what ech man is to haue in the iustice, and mercie of God.

2.

3.

4.

Consider wel this reason good reader.

12 To speake then of this second iudgement generall, and common for all the world, wherein as the

Of the general day of iudgement.

Eccl.12. as the scripture saith; *God shal bring into iudgement euery error which hath been committed.* There are diuers circumstances to be considered, and diuers men doe set down the same diuersly: but in mine opinion, no better, plainer, or more effectuall declaratiō can be made therof, than the verie scripture maketh it selfe, setting forth vnto vs in most significant words, al the maner, order, & circumstances, with the preparatiō therūto as followeth.

Luc.21. Mat.24. Mar.13. 13 At that daie, there shall be signes in the sun, & in the moon, & in the stars: the sun shal be darkened: the moon shall giue no light: the stars shal fal from the skies: & al the powers of heauen shal be mooued: the firmament shall leaue his situation with a great violence: the elementes shalbe dissolued with heat: and the earth, with all that is in it, shalbe consumed with fire: the earth also shall mooue off hir place, and shall flie like a little deer or sheepe. The distresse of nations vpon the earth shalbe great, by reason of the cōfusiō of the noise of the sea and fluds, and men shall wither away for fear & expectation of these thinges, that then shall come vpon the whole world. And then shal the sign of the son of man appear in the skie, & then shall all the tribes of the earth moorn and wail: & they shal see the son of man comming in the clouds of heauen with much power & glorie, great authoritie and maiestie. And then in a moment, in the twinkling of an eie, he shall send his Angels with a trumpet and with a great crie at midnight, and they shall gather togither his elect

Esai.13.

1.Cor.15.

Mat.25.

from

from the four parts of the world, fom heauen to earth. Al muſt be preſented before the iudgemẽt ſeat of Chriſt, who wil bring to light thoſe things which were hidden in darkeneſſe, and will make manifeſt the thoughts of mens hartes: and whatſoeuer hath been ſpoken in chãbers in the eare, ſhal be preached vpõ the houſe top. Accoũt ſhal bee aſked of euery idle word, and he ſhal iudge our verie righteouſnes it ſelfe. Then ſhall the iuſt ſtand in great cõſtancy, againſt thoſe which haue afflicted them in this life: and the wicked ſeeing that, ſhal be troubled with an horrible feare, and ſhal ſay to the hils, Fall vpon vs, and hide vs from the face of him that ſitteth vpon the throne, and from the anger of the lamb, for that the great day of wrath is come. Then ſhal Chriſt ſeparate the ſheep from the goats, and ſhal put the ſheepe on his right hand, and the goats on the left, and ſhal ſaie to thoſe on the right hand; Come ye bleſſed of my father, poſſeſſe the kingdom prepared for you, from the beginning of the world: I was hũgrie; and you gaue me to eat: I was a ſtranger, & you gaue me harbour: I was naked, and you clothed me: I was in priſon, and you came to mee. Then ſhal the iuſt ſaie: O Lord, when haue wee done theſe things for thee? And the king ſhal anſwere: truly when you did it to the leaſt of my brothers, you did it to me. Then ſhal hee ſaie to them on his left hand: Depart from me (you accurſed) into euerlaſting fire, prepared for the diuel and his Angels: for I was hungrie, and ye fed

1.Cor.5.
1.Cor.4.
Luc.12.
Pſal.74.
Sap.5.
Luc.23.
Apoc.6.
Mat.25

me not: I was a stranger, & you harbored me not; I was naked, and you clothed me not: I was sick, and in prison, and you visited me not. Then shall they say; O Lord, whē haue we seen thee hungrie or thirstie, or a strāger, or naked, or sick, or in prison, and did not minister vnto thee! And hee shall awnswere; Verily I tel you, seeing you haue not done it to one of these lesser, you haue not doone it to me. And then these men shal go into eternal punishment; and the iust into life euerlasting.

14 Tel me what a dreadful preparation is here laid down? How many circumstances of feare & horror? It shal be (saith the scripture) at midnight when commonly men are asleepe: it shalbe with hideous noise of trumpets; sound of waters; motion of all the elements; what a night will that bee troweſt thou, to see the earth shake; the hils and dales mooued from their places; the moone darkened; the stars fall down from heauen: the whol element shiuered in peeces: and al the world in a flaming fire?

15 Can any toong in the world expresse a thing more forcibly than this matter is expressed by Christ, the Apostles and Prophets themselues? What mortal hart can but tremble in the midst of this vnspeakable terror? Is it maruel if the very iust men and the Angels themselues are said to
1. Pet. 4. feare it? And thē (as S. Peter reasoneth) *If the iust shall scarce be saued: where shal the wicked man & sinner appeer?* What a dreadful day will it be for the carcles and looſe Christian (which hath passed

his

his time pleasantly in this world) whē he shal see so infinit a sea of fears & miseries to rush vpō him

16 But besides all these most terrible & fearce preparations, there wil be manie other matters, of no lesse dreadfull consideration: as to see al sepulchres open at the sound of the trumpet, and to yeeld foorth all their dead bodies, which they haue receiued from the beginning of the world; to see al men, womē & childrē, kings & queeens, princes, & potentates, to stand there naked in the face of al creatures: their sinnes reuealed, their secret offences laid open, done and committed in the closets of their palaces, and they constreyned and compelled to giue accountes of a thousand matters, wherof they would disdain to haue been told in this life: as, how they haue spent the time; how they haue emploied their wealth; what behauiour they haue vsed towardes their brethren; how they haue mortified their senses; how they haue ruled their appetites; how they haue obeied the inspirations of the holie Ghost; and finallie how they vsed all good giftes in this life? *The demandes at the last day.*

17 Oh (deer brother) it is vnpossible to expres what a great treasure a good conscience will be at this daie; it will be more woorth, than tenne thousand worlds: for wealth will not helpe: the iudge wil not be corrupted with mony: no intercession of worldly friendes shal preuaile for vs at that day, no not of the Angels themselues, whose glorie shal be then as the prophet saith; *To binde kinges in fetters, and noble men in iron manacles, to* Psal. 149.

execute vpon them the iudgement prescribed, and this shal be glorie to all his saints. Alas, what will al those wise people do then, that nowe liue in delightes, & can take no paine in the seruice of God? What shift wil they make in those extremities? Whither wil they turn them? Whose help will they craue? They shall see all thinges crie vengeance about them; all thinges yeeld them cause of feare and terror: but nothing to yeeld thē anie hope or cō-fort. Aboue them shall be their iudge offended with them for their wickednesse: beneath them hel open, and the cruel furnace readie boiling to receiue them: on the right hand shall be their sinnes accusing them: on the left hand the diuels readie to execute Gods eternall sentence vpon them: within them, their conscience gnawing: without them, all damned soules bewailing: on euerie side, the world burning. Good Lord, what will the wretched the sinner doe, enuironed with all these miseries! How wil his hart susteine these anguishes? What way will he take? To goe back is impossible: to go forward is intollerable. What then he shal do, but (as Christ foretelleth) he shal drie vp for verie feare, seeke death, and death shal flie from him, crie to the hils to fal vpon him, and they refusing to doe him so much pleasure, he shall stand there as a most desperate, forlorne, and miserable caitife wretche, vntill hee receiue that dreadful and irreuocable sentence; *Goe you accursed into euerlasting fire.*

Apitiful case. Anselm.

Mat.24. Apoc.6. Apoc.9.

Mat.25.

18 Which sentence once pronoūced, consider what

what a doleful crie and ſhout wil ſtreight follow. The good reioiſing and ſinging praiſes in the glorie of their ſauiour: the wicked bewailing, blaſpheming, and curſing the daie of their natiuitie. Conſider the intollerable vbraiding of the wicked infernal ſpirites, againſt theſe miſerable condemned ſouls, now deliuered to thē in pray for euer. With how bitter ſcofs and tauntes will they haile them on, to torments? Conſider the eternall ſeparation that then muſt be made: of fathers and children; mothers and daughters; friendes and companions: the one to glorie, the other to confuſion, without euer ſeeing one the other againe: and (that which ſhall be as great a griefe as anie other: if it be true that ſome conceiue, that our knowledge one of another heere on earth ſhall ſo far remain) the ſon going to heauen ſhal not pittie his own father or mother going to hell, but ſhal reioice at the ſame, for that it turneth to Gods glorie, for the execution of his iuſtice. What a ſeparation (I ſaie) ſhall this be? What a farewell? whoſe hart would not break at that day, to make this ſeparation, if a hart could break at that time, & ſo end his pains? but that wil not be. Where are al our delites now? Where are al our pleaſant paſtimes becom? Our brauerie in apparell; our gliſtring in gold; our honour done to vs with cap and knee; all our delicate fare; all our muſicke; al our wanton daliances & recreations we are woont to haue; all our good friendes & merie companions, accuſtomed to laugh, & to

The laſt ſentence pronounced.

disport the time with vs? Where are they become? Oh (deere brother) how sowre will all the pleasures past of the world seeme at that houre? How doleful wil their memorie be vnto vs? How vaine a thing will al our dignities, our riches, our possessions appear? And on the cõtrary side, how ioifull wil that man be, that hath attended in this life to liue vertuously, albeit with pain, and contempt of the world? Happie creature shall he be, that euer hee was borne, and no toong but Gods can expresse his happines.

12 And now to make no other conclusion of al this, but euen that which Christ himself maketh: let vs consider how easie a matter it is now for vs (with a little paine) to auoid the daunger of this day, & for that cause it is foretold vs by our most mercifull iudge and Sauior, to the end we should by our diligence auoid it. For thus he concludeth after all his former threatninges; *Videte, vigilate, &c. Looke about you, watch and praie ye, for you knowe not when the time shall be. But as I saie to you, so I saie to all, be watchfull.* And in an other place, hauing reckoned vp all the particulars before recited, least anie man should doubt that all should not be fulfilled, he saith; *Heauen and earth shall passe, but my wordes shall not passe.* And then hee addeth this exhortation; *Attend therefore vnto your selues, that your heartes be not ouercome with banquetting, & dronkennes, & with the cares of this life, and so that day com vpõ you soddẽly. For he shal com as a snare vpõ thẽ which inhabit the earth: be you therfore watchful,*

The conclusion.

Mat. 13.

Mat. 24.

A godly exhortation of Christ.

ful, and alwaies praie, that you maie be woorthie to escape al these thinges which are to come, & to stand confidently before the sonne of man at this daie. What a friendly & fatherly exhortation is this of Christ? Who could desire a more kinde, gentle, or effectuall forewarning? Is there anie man that can plead ignorance heereafter? The verie like conclusion gathered saint Peter out of the premisses, when hee saith: *The day of the Lorde shal come as a theefe: in which the elementes shal be dissolued, &c. Seeing then al these things must be dissolued: what maner of men ought we to be in holy conuersation, and pietie, expecting and going on to meet the comming of that day of the Lord. &c.* This meeting of the day of iudgment (which S. Peter speaketh of) is an earnest longing after it, which neuer is had, vntill first there goe before a due examination of our estate, and speedie amendment of our life past. Therefore sayth most notably the wisest man; *Prouide thee of a medicine before the sore come, and examine thy selfe before iudgement: and so shalt thou find propitiation in the sight of God.* To which S. Paule agreeth when hee saith; *If we would iudge our selues, wee shoulde not be iudged.* But because no man entereth into due iudgement of himselfe, and of his own life: therof it commeth, that fewe doe preuent this latter iudgement; so few are watchful, and so many fall asleepe in ignorance of their own danger. Our Lord giue vs grace to look better about vs.

2. Pet. 3.

Eccl. 18.

1. Cor. 11.

CHAP.

CHAP. VI.

A consideration of the nature of sin, and of a sinner: for the iustifieng of Gods seueritie shewed in the Chapter before.

TO the end that no man may iustly complaine of the seuere account which God is to take of vs at the last daie, or of the seueritie of his iudgement set down in the Chapter before: it shall not be amisse to consider in this Chapter the cause why God doth shew such seueritie against sinne and sinners; as both by that which hath beene said doth appeare, & also by the whole course of holy scripture; where he in euerie place almost denounceth his extreme hatred, wrath, and indignatiō against the same: as where it is said of him; that *He hateth al those that worke iniquitie. And that both the wicked man and his wickednes, are in hatred with him.* And finallie that the whole life of sinners, their thoughtes, woordes, and workes, yea and their good actions also, are abhominations in his sight, whiles they liue in sinne. And that (which yet is more) hee cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy Ghost testifieth: and therefore no marueil if he shew such rigor to him at the last daie, whome he so greatly hateth and abhorreth in this life.

Gods hatred to sinners.
Psal.5.
Psal.14.
Prou.15.
Iob.11.
Esai.1.
Psal.13.
Psal.49.
Eccl.15.

2 There might be manie reasons alledged of this:

this: as the breach of Gods commaundementes; the ingratitude of a sinner in respect of his benefites, and the like: which might iustifie sufficiently his indignation towardes him. But there is one reason aboue the rest, which openeth the whole fountaine of the matter: and that is, the intollerable iniurie done vnto God, in euerie sinne that wittingly we doe commit; which in deed is such an opprobrious iniurie, and so dishonorable, as no meane potentate could beare the same at his subiectes handes: and much lesse God himselfe (who is the GOD of maiestie) maie abide to haue the same so often iterated against him, as commonly it is by a wicked man.

The reason why God so hateth a sinner.

3 And for the vnderstanding of this iniurie, we must note, that euerie time wee commit such a sinne, there doth passe thorough our heart (though we marke it not) a certaine practik discourse of our vnderstanding (as there doth also in euerie other election) whereby we laie before vs, on the one side, the profite of that sin, which we are to commit, that is, the pleasure that draweth vs to it: and on the other part, the offence of God, that is, the leesing of his friendship by that sin if we do it: and so hauing as it were the balances there before vs, and putting GOD in one ende, and in the other the aforesaid pleasure: wee stand in the midst deliberating and examining the waight of both partes: and finally, wee doe make choise of the pleasure, and doe reiect God: that is, wee doe choose rather to leese the friend-

The iniurie done to God by sinne.

friendship of God, with his grace, and whatsoeuer he is woorth besides, than to loose that pleasure and delectation of sinne. Nowe what thing can be more horrible than this? What can be more spitefull to GOD, than to preferre a most vile pleasure before his maiestie? Is not this woorse than intollerable iniurie of the Iews, who chose Barrabas the murderer, & reiected Christ their Sauiour? Surely how heinous soeuer that sin of the Iewes were, yet in two pointes this doth seeme to exceed it: the one, in that the Iews knew not whom they refused in their choise, as we doe; the other in that they refused Christ but once, & we do it often, yea daily and hourely, when with aduisement we giue consent in our heartes vnto sinne.

Mat. 17. Mar. 15.

4 And is it maruell then, that God dealeth so seuerely and sharply in the world to come with wicked men, who doe vse him so opprobriously and contemptuously in this life? Surely the malice of a sinner is great towardes God, & he doth not only dishonor him by contempt of his commandements, and by preferring most vile creatures before him, but also beareth a secret hatred and grudge against his maiestie, and woulde (if it laie in his power) pull him out of his seat, or at the leastwise wishe there were no God at all to punish sinne after this life. Let euerie sinner examine the bottome of his conscience in this point, whether he could not be content, there were no immortalitie of the soul; no reckoning after this life;

The malice of a sinner towards God.

life; no iudge; no punishment; no hel; and consequently no God, to the end he might the more securely enioy his pleasures?

5 And because GOD (which searcheth the heart and reines) seeth wel this traiterous affection of sinners towardes him, lurking within their bowels, howe smooth soeuer their wordes are; therfore he denounceth them for his enimies in the scripture, and professeth open war and hostilitie against them. Aud then suppose you what a case these miserable men are in (being but seely woormes of the earth) whē they haue such an enemy to fight against them, as doth make the verie heauens to tremble at his looke. And yet that it is so, heare what he saith, what hee threatneth, what he thundereth against them. After hee had by the mouth of Esay the prophet repeated many sins abominable in his sight (as the taking of bribes, oppressing of poore people, and the like) he defieth the doers therof, as his open enimies, sayeng; *Thus saith the Lord of hosts, the strong Lord of hosts of Israell: Behold, I will be reuenged vpon my enemies, and will comfort my selfe in their destruction.* And the prophet Dauid, as he was a man in most high fauour with God, aud made very priuie to his secrets: so he very much doth vtter this seuere meaning and infinite displeasure in God against sinners, calling them his enemies, vessels of his wrath, and ordained to eternall ruine and destruction: and complaineth that the worlde will not beleeue this point; *An vnwise man* (saith he)

Sap. 1. Rom. 8. Psal. 7. Rom. 5. Iaco. 4. 1. Ioh. 3.

Sinners enimies to God, and God to them.

Such like also, Isa. 29. 11.

Psal.90. he) *wil not learne this: neyther wil the foul vnderstand it.* What is this? How sinners after they be sprõg vp, and workers of iniquitie (after they haue appeared to the worlde) doe perish euerlastingly? And what is the reason of this? He aunswereth immediatly: *Because thine enimies (O Lord) behold, O Lord, thine enimies shal perishe, and all those that worke iniquitie shal be consumed.* By this we see that al sinners be enimies to GOD, and GOD to them, and we see also vpon what ground and reason. But yet (for the further iustifieng of Gods seueritie) let vs consider in what measure his hatred is towardes sin: how great, howe far it proceedeth; within what bounds it is comprehended: or if it hath anie limites or boundes at all, as in deede it hath not, but is infinite, that is, without measure or limitation. And (to vtter the matter as in truth it standeth) if all the toonges in the world were made one toong; and all the vnderstandinges of al creatures (I meane of Angels & men) were made one vnderstanding: yet could neither this toong expresse, nor this vnderstanding conceiue the great hatred of Gods heart towards euerie sin, which we do wittingly commit. And the reason hereof standeth in two points. First for that God by howe much more he is better than we are; by so much more he loueth goodnesse and hateth sin, than we doe: and because he is infinitely good; therefore his loue to goodns is infinite, as also his hatred to euill, & consequentlie his rewardes to them both are in-

Gods hatred infinite against sinners.

finite,

finite, the one in hell, the other in heauen.

Why euery sin deserueth infinite punishment.

6 Secondly we see by experience, that howe much more great and worthie the person is, against whom an offence is committed, so much greater the offence is: as the selfe same blowe giuen to a seruaunt, and to a prince, differeth greatly in offence, and deserueth different hatred and punishment. And for that euery sinne, which we aduisedly cõmit, is done directly against the persõ of God himselfe, as hath been declared before, whose dignitie is infinite: therefore the offence or guilt of euerie such sin is infinite, & consequently deserueth infinite hatred, and infinite punishment at Gods handes. Hereof followeth the reason of diuers thinges both said and doone by God in the scriptures, and taught by Diuines touching the punishment of sinne, which seeme straunge vnto the wisdome of the world, and indeed scarce credible. As first of all, that dreadfull punishment of eternall and irreuocable damnation of so manie thousandes, yea millions of Angels created to glorie, with almost infinite perfection, and that for one onely sinne, once committed, and that onlie in thought, as Diuines doe holde. Secondly, the rigorous punishment of our first parents Adam and Eue, and all their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselues, and al the creatures of the earth for the same, and all their children and offspring after them, both before the incarnation of

Rom.8.
1.Cor.1.

The punishment of Angels.

Of Adam and Eue.

Christ,

Christ,& since(for albeit we are deliuered from the guilt of that sin, yet tempo:al chastisements remaine vpon vs for the same: as hunger, thirst, cold, sicknes, death, and a thousand miseries moe) besides also the infinite men damned for the same:beside this (I saie, which in mans reason may seeme seuere inough) Gods wrath and iustice could not be satisfied except his own Son had come downe into the world, and taken our flesh vpon him,and by his paines satisfied for the same.And whē he was come down & had in our flesh subiected himselfe vnto his fathers iustice, albeit the loue his father bare him were infinite: yet that God might shew the greatnes of his hatred and iustice against sinne,he neuer left to lay on vpon his owne blessed deer Son: no not then when he saw him sorrowful vnto death, and bathed in a sweat of blood and water, and cryeng: *O father mine if it be possible,let this cup passe from me.* And yet more pitifully after vpon the crosse: *O my God,why hast thou forsaken me?* Notwithstāding al this(I say)his father deliuered him not,but laid on stripe vpon stripe,pain vpon pain, torment after torment,vntill he had rendered vp his life & soul into his said fathers hands: which is a wonderful and dreadful document of Gods hatred against sinne,

Esai,53.
Mat.26.
Mat.14.
Luc.22.
Mat.27.
Psal.21.
Esai.53.

The sin of Esau.
Gen.25. and.27.
Heb.12.

7 I might here mention the sinne of Esau in selling his inheritance for a little meat: of which the Apostle saith: *Hee found no place of repentaunce after, though he sought the same with teares.* Also the sinne

sin of Saul, who (his sin being but one sinne, and that onely of omission, in not killing Agag the king of Amalek, and his cattel, as he was willed) was vtterly cast off by God for the same (though he were his annointed & chosen seruant before) and coulde not get remission of the same, though both he, and Samuel the prophet did greatly lament and bewaile the same sinne, or at the least, that he was reiected. *Of Saul.* 1.Reg.15. and 16. 1.Reg.6.& 15.& 16.

8 Also I might alledge the exãple of king Dauid, whose two sins, albeit (vpon his harty repentance) God forgaue: yet notwithstanding al the sorrow that Dauid conceiued for the same, God chastised him with maruelous seueritie: as with the death of his son; & other continuall affliction on himselfe as long as hee liued. And al this to shew his hatred against sin, and thereby to terrifie vs from committing the same. 2.Reg.9. Psal.6.34. 68.108. 101.29. 2.Reg.12.

9 Of this also do preceed all those hard & bitter speeches in scripture touching sinners, which comming frõ the mouth of the holy Ghost (and therfore being most true and certain) may iustly giue al them great cause of fear which liue in sin, as where it is said; *Death, bloud, contention, edge of sword, oppression, hunger, contrition, and whips: all these thinges are created for wicked sinners.* And againe; *God shal rain snares of fire vpon sinners, brimstone with tempestuous windes shal be the portion of their cup.* Again, God wil be known at the daie of iudgment vpon the sinner, who shall be taken in the works of his own handes: manie whips belong vnto a sinner: Eccl.40. Psal.10. Psal.9. Psal.3.

Psal.9. sinner: let sinners be turned into hell: God shall
Psal.36. scatter all sinners. God shall dash the teeth of sin-
Psal.144. ners in their mouthes: God shall scoff at a sinner,
when he seeth his daie of destruction commeth
Psal.57. on: the sword of sinners shall turn into their own
Psal.36. harts: thou shalt see when sinners shal perish: the
Psal.103. armes of sinners shalbe crushed and broken: sin-
Psal.140. ners shall wither from the earth: desire not the
glorie and riches of a sinner, for thou doest not
Eccl.2. know the subuersion which shall com vpon him:
Psal.71. God hath giuen him riches to deceiue him ther-
Esai.13. with: behold the day of the Lord shall come (a
cruel daie and ful of indignation, wrath and fury)
Psal.57. to make desolate the earth, and to crushe in pie-
ces hir sinners within hir. The iust man shall re-
ioice seeing this reuenge, and then shall he wash
his handes in the bloud of sinners. These and a
thousand such sentences more of scripture, which
I omit, vttered by the holy Ghost against sinners,
may instruct vs of their pitifull estate, and of the
vnspeakable hatred of God against them, as long
as they persist in sin.

10 Of all these considerations the holie scrip-
tures do gather one conclusion greatly to be no-
ted and considered by vs: which is; *Miseros facit*
Pro.14. *populos peccatum: Sin bringeth men to miserie.* And a-
Psal.10. gain; *Qui diligit iniquitatem, odit animam suam: He*
which loueth iniquitie, hateth his own soule. Or as the
Tob.12. Angel Raphael vttereth it in other wordes; *They*
which commit sin, are open enimies to their own souls.
Wherfore they laie down to al men, this general,
seuere,

seuere, and most necessarie commandement, vpon al the paines before recited; *Quasi à facie colubri fuge peccata.* And again; *Caue ne aliquando peccato consentias: Beware thou neuer consent to sin.* For howsoeuer the world doth make little accoũt of this matter, of whõ (as the scripture noteth;) *The sinner is praised in his lustes, & the wicked mã is blessed.* Yet most certain it is, for that the spirit of God auoucheth it; *Qui facit peccatum ex diabolo est: Hee which cõmitteth sin is of the diuel.* And therfore is to receiue his portiõ among diuels at the latter daie. Eccl.21. Tob.4. Psal.9. 1.Iohn.3.

The obstinacie of sinners.

11 And is not all this sufficient (deere brother) to make vs detest sin, and to conceiue some feare in committing therof? Nay is not all this strong inough to batter their harts, which liue in state of sin, and do commit the same daily, without consideration or scruple? What obstinacy and hardnes of hart is this? Surely we see the holie Ghost prophesied truly of them when he said; *Sinners alienated from God, are possessed with a furie like a serpent, and like a deafe cocatrice which stoppeth hir eares to the inchanter.* This furie (I saie) is the furie or madnes of wilfull sinners, which stop their eares like serpents, to all the holy inchantmentes that God can vse vnto them for their conuersion: that is, to all his internall motions and good inspirations; to all remorse of their own consciences; to al threatninges of holie scriptures; to all admonishments of Gods seruants; & to al the other means which God doth vse for their saluation. Psal.57.

12 Good Lord, who would wittingly commit

The losses that came by sin.

anie sin, for the gaining of ten thousand worlds, if he considered the infinite damages: hurtes, incōueniences, and miseries which doe come by the committing of one sinne? For first, he that in such sorte sinneth, leeseth the grace of God, which was giuen him: which is the greatest gift that God can giue to a creature in this life, and consequently he leeseth all those things which did accompanie that grace: as the vertues and giftes of the holie Ghost, wherby the soule was beautified in the sight of hir spouse, and armed against the assaultes of hir enimies. Secondly, hee leeseth the fauor of God, & consequently his fatherly protection, care and prouidence ouer him, and gaineth him to be his professed enimy. Which, how great a los it is, we may esteem by the estate of a worldly courtier, which shoulde leese the fauour of an earthly prince, and incurre mortall hatred by the same. Thirdly, he leeseth all inheritance, claime, and title to the kingdome of heauē, which is due onely by grace, as S. Paul noteth: and consequētly depriueth himselfe of al dignities & commodities folowing the same in this life: as the condition and high priuilege of a sonne of God; the communion of saintes; the protection of Angels, & the like. Fourthly, he leeseth the quiet, ioy, & trāquillity of a good conscience, & al the fauors, cherishmentes, consolations, & other comfortes, wherewith the holie Ghost is woont to visit the mindes of the iust. Fiftly, he leeseth the reward of all his good works done since he was borne, and whatso-

Esai. 11. & Ier. ibid.

Rom. 6.

whatsoeuer he doth or shal do while he standeth in that state. Sixtly, he maketh himselfe guilty of eternall punishment, and ingrosseth his name in the booke of perdition, & consequently bindeth himselfe to al those inconueniences, wherto the reprobate are subiect: that is, to bee inheritour of hel fire; to be in the power of the diuel, and his Angels; to be subiect to al sin and temptation of sin; & his soule (which was before the temple of the holy Ghost, the habitation of the blessed Trinitie, and place of repose for the Angels to visit) now to be the nest of scorpions, and dungeon of diuels, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, & renounceth the portion he had with him, making himself a persecuter of the same by treading him vnder his feet. And crucifying him again, & defiling his blood (as the Apostle saith) in sinning against him, which died for sin, and therefore the same Apostle renoūceth a marueilous heauie sētence against such in these words; *If we sin wilfully now after wee haue receiued knowledge of the truth: there remaineth no more sacrifice for sins, but rather a certein terrible expectation of iudgement, and emulation of fire which shal cōsume the aduersaries.* To which S. Peter agreeth, when he saith; *It had been better not to haue knowne the way of iustice, than after such knowledge to slide back again from the holy commandement which was giuen.*

Heb. 10.
Heb. 6.
Rom. 9.
Heb. 10.
Rom. 16.
2. Pet. 2.

13 Now then let our worldlings goe & solace themselues with sin as much as they will: let thē excuse

Excuse of sin.

excuse and pleasantly defend the same, saieng; Pride is but a point of gentrie; gluttony, good felowship; lecherie, & wantonnes, a trick of youth; and the like: they shall finde one day, that these excuses wil not be receiued: but rather that these pleasant deuises wil be turned into teares. They shall proue that God will not be iested with, but that hee is the same God stil, and will aske as seuere account of them, as he hath done of others before: although it please not them now to keep any account of their life at all: but rather to turne all to disport and pleasure, perswading themselues, that howsoeuer God hath dealt with others before, yet he wil forgiue al to them: but the holy scripture reasoneth after another maner, which I would haue euerie wise Christian to consider.

Gal. 6.

Rom. 11. 14 S Paul comparing the Iewes sins with ours maketh this collection; *If God spared not the naturall boughs, take heed least he spare not thee.* And therupon he inferreth this admonition; *Noli altum sapere, sed time: Be not too high minded, but fear.* Again, the Apostle reasoneth thus vpon the old and the new law: he that broke the law of Moises, being cõuicted by two or three witnesses, dieth for the same without commiseration or mercie: & how much more grieuous punishment doth hee deserue, which breaking the law of Christ by wilful sinne, treadeth the Son of God vnder his feet; polluteth the blood of the new testament; & reprocheth the holie Ghost? In like maner reason-

Heb. 10.

eth

eth Saint Peter & Saint Iude touching the sin of Angels, and ours. If God spared not the Angels, when they sinned, but did thrust them downe to hell, there to be tormented, and to be kept vnto iudgement with eternall chaines vnder darknes: how much lesse will he spare vs? And again; If the Angels which passe vs in power and strength, are not able to beare Gods execrable iudgement against them, what shal we do? Again in an other place hee reasoneth thus; If the iust man shal hardly be saued, where shal the wicked man and sinner appeare? By which examples we are instructed to reason in like sorte: If God haue punished so seuerely one sinne in the Angels, in Adam, & in others before recited: what shall I look for, which haue committed so manie sins against him? If God haue damned so manie for lesser sins than mine be: what will he do to me for greater? If God hath borne longer with me, than he hath done with manie other, whome he hath cutte off without giuing them time of repentance: what reason is there, that he should beare longer with me? If Dauid and others after their sins forgiuen thē, were neuertheles so sharply chastised: what punishment remaineth for me either heere or in the world to come; for so manie, and so grieuous sinnes committed? If it be true that our Sauiour saith, that the waie is hard, and the gate narrow whereby men go into heauen, and that they shal answere for euerie idle word before they enter there; what shal become of me, which do liue

2.Pet.2. Ep.Iud.

2.Pet.2.

2.Pet.4.

A good maner of reasoning.

Mat. 7. Luc.13.

Mat.12

so easie a life, & do keep no accoũt of my deeds, and much lesse of my words? If good men in old time did take such paines in the waie of their saluation, and yet (as Saint Peter saith) the very iust were scarce saued: what a state am I in, which take no pain at all, but do liue in all kind of pleasure and worldly delites?

15 These kind of consequents were more true and profitable for vs, wherby we might enter into some consideration of our own danger, & into som feare of the iudgements of God, for want wherof the most part of sins amongest Christians are committed: for so the holie scripture describing diuers causes of wickednesse among men, putteth these two for principall. First, the flatterie of the world; *Quoniam laudatur peccator in desideriis animæ suæ: For that the sinner is praised in his lustes.* And secondly; *Quia auferuntur iudicia tua a facie eius: For that thy iudgementes (O Lord) are not before his face.* And on the contrarie side speaking of himselfe he saith; *I haue kept the waies of the Lord, and haue not behaued my selfe impiously towardes God.* And he giueth the reason therof immediately; *For that al his iudgements are in my sight.* And again; *I haue feared thy iudgementes, O Lord.* And again; *I haue been mindful of thy iudgementes.* And how profitable this feare is, hee sheweth in the same place, demãding this fear most instãtly at Gods hãds: for so he praieth; *Strike my flesh thorow with fear, O Lord.* And S. Paul (after he had shewed to the Corinthiãs; that *we must al be presented before*

Psal. 9.

How necessarie it is to feare.

Psal. 118.

before the iudgment seat of Christ) maketh this conclusion; *Wee knowing therfore these thinges doe perswade the feare of the Lord vnto men.* And Saint Peter after a long declaration of the maiestie of God, & Christ now raigning in heauen, concluded thus; *If then you cal him father, which doth iudge enery man according to his works without exception of persons: do you liue in feare, during the time of this your habitation vpõ earth.* 1.Pet.1. A necessarie lesson (no doubt) for al men, but specially for those which by reason of their sinnes and wicked life, doe remaine in displeasure and hatred of God, and hourely subiect (as I haue shewed) to the furie of his iudgementes: which if they once fall into, they are both irreuocable, and intollerable: and they may bee fallen into as easilie, and by as manie waies, as a man may come to death, which are infinite, especially to them, who by their wickednesse haue lost the peculiar protection of God, and so consequently of his Angels too (as I haue shewed) & haue subiected themselues to the feendes of darcknes, who doe nothing els but seeke their destruction both of bodie and soul, with as great diligence as they can. What wise man then woulde but feare in such a case? Who could eat, or drinke, or sleepe quietly in his bed, vntill by true and harty repentance he had discharged his conscience of sinne? A little stone falling from the house vpõ his head; or his horse stumbling vnder him as he rideth: or his enimie meeting him on the high waie: or an *The danger of them which liue in sin.*

agew

agew comming with eating or drinking a little to much; or ten thousand meanes besides (whereof he standeth daily and hourely in danger (may rid him of this life, and put him in that case, as no creature of this world, nor any continuance of time shall be able to deliuer him thence againe. And who then would not feare? who would not tremble?

16 The Lord of his mercie giue vs his holie grace, to fear him as we should do, and to make such account of his iustice, as he by threatning the same would haue vs to do. And then shal not we delay the time, but resolue our selues to serue him whiles he is content to accept of our seruice, and to pardon vs all our offences, if wee would once make this resolution from our heart.

CHAP. VII.

An other consideration for the further iustifieng of Gods iudgements and declaration of our demerit, taken from the maiestye of God and his benefits towards vs.

ALbeit the most part of Christians through their wicked life arriue not to that estate wherein holie Dauid was, when he said to God; *Thy iudgements O Lord are pleasant vnto me:* as in deed they are to all those that liue vertuously, and haue the testimonie of a good conscience; yea at leastwise, that

Psal. 118.

we

wee may saie with the same prophet; *The iudgements of the Lord are true and iustified in themselues.* Psal.18. And againe: *Thou art iust, O Lord, and thy iudgemẽt is right.* I haue thought good, to adde a reason or two mo in this Chapter, whereby it may appear how great our offence is towardes God, by sinning as we doe, and howe righteous his iudgements and iustice are against vs for the same.

2 And first of al is to be considered the maiestie of him against whom we sin: for most certaine it is (as I haue noted before) that euerie offence is so much the greater & more grieuous, by howe much greater and more noble the person is against whom it is done, & the partie offẽding more base and vile. And in this respect God (to terrifie vs from offending him) nameth himselfe often, with certain titles of maiestie, as to Abraham; *I am the almightie Lord.* And againe; *Heauen is my seat, & the earth is my foot stoole.* And again, he commanded Moises to saie to the people in his name, this ambassage; *Harden not your neckes anie longer, for that your Lord and God, is a God of Gods, and a Lord of Lordes, a great God both mightie & terrible, which accepteth neither person nor bribes.* *The maiesty of God.* Gen.17. Esai.66. Deut.10.

3 First then I saie, consider (gentle Christian) of what an infinite maiestie he is whome thou a poore worme of the earth, hast so often and so contẽptuously offẽded in this life. We see in this world, that no man dareth to offend openly, or saie a word against the maiestie of a prince within his own dominions; and what is the maiestie

of

of all the Princes vpon earth, compared to the thousandth part of the maiestie of GOD, who
Psal.148. with a word made both heauen & earth, & al the creatures therein, and with halfe a word can destroy the same againe: whome all the creatures which he made, as the Angels, the heauens, and all the elements besides, doe serue at a beck and dare not offend? Onely a sinner is hee which im-
Iob.9. boldeneth himself against this maiestie, and feareth not to offend the same, whome the Angels doe praise, the dominations do adore, the powers do tremble, and the highest heauens, togither with Cherubines and Seraphins doe daily honour and celebrate.

4 Remember then (deere brother) that euerie time thou doest commit a sinne; thou giuest as it were a blow in the face, to this God of great maiestie, who (as Saint Paul saith) *Dwelleth in an*
1.Tim.6. *vnaccessible light: which no man in this world can abide to looke vpon:* As also it appeareth by the example of S. Iohn Euangelist, who fel down dead for ve-
Apoc.1. rie feare at the appearance of Christ vnto him, as himselfe testifieth. And when Moises desired to see God once in his life, & made humble petitiō for the same: God answered, that no man could see him and liue: but yet (to satisfie his request, and to shew him in part what a terrible and glorious God he was) he told Moises that he should see some peece of his glorie: but he added, that
Exo.33. it was needful he shoud hide himselfe in the hole of rock, and bee couered with Gods owne hands

for

for his defēce, while God (in some measure of his maiestie) did passe in glorie. And when he was past, God tooke awaie his hand, and suffered Moses to see his hinder partes onelie, which was notwithstanding, most terrible to behold.

5 The Prophet Daniel also describeth the maiestie of God, shewed vnto him in vision, in these wordes; *I did see* (saith he) *when the thrones were set, and the old of many daies sate down: his apparell was as white as snowe: his haire like vnto pure wool, his throne was of a flame of fire, and his chariots were burning fire, a swift floud of fire came from his face: a thousand thousandes did serue him, and ten thousand hundred thousands did assist him, he sate in iudgement, and the bookes were opened before him.* All this and much more is recorded in scripture, to admonish vs thereby what a Prince of maiestie he is whom a sinner offendeth. Dan. 7.

6 Imagine now brother (mine) that thou seest this great king sitting in his chaire of maiestie; with chariotes of fire; vnspeakable light; and infinite millions of Angels about him, as the scripture reporteth. Imagine further (which is most true) that thou seest all the creatures in the world stand in his presence, and trembling at his maiestie, and most carefully attending to that for which he created them: as the heauens to moue about: the earth to bring forth sustenance: and the like. Imagine further that thou seeest all these creatures (how big or little soeuer they be) to hang and depend onely of the power & vertue *A contemplation of the maiestie of God.*

of

of God: whereby they stand, mooue, and consist: and that there passeth from God, to ech creature in the world, yea to euerie part that hath motion or being in the same, some beame of his vertue: as from the sun, we see infinite beames to passe into the aire. Consider (I saie) that no one part of anie creature in the world (as the fishe in the sea, the grasse on the ground, the leaues of the trees, or the partes of man vpon the face of the earth) can grow, moue, or consist, without some litle stream of vertue, and power come to it continually from God. So that thou must imagine God to stand as a most glorious sun in the midst: and from him to passe foorth infinite beames or streames of vertue to all creatures that are, either in heauen, earth, the aire, or the water, and to euerie part thereof: and vpon these beames of his vertue, all creatures to hang: and if he should stop but anie one of them, it would destroy and annihilate presently some creature or other. This I saie, if thou shalt consider touching the maiestie of God, and the infinite dread that all creatures haue of him, except onely a sinner (for the diuels also do feare him, as sainct Iames saith:) thou will not marueil of the seuere iudgement of GOD, appointed for his offence. For sure I am, that verie shame of the world maketh vs to haue more regard in offending the poorest friend wee haue in this life, than a wicked man hath in offending GOD: which is an intollerable contempt of so great a maiestie.

Iac. 2.

7 But

7 But now if we adioine to this contemplation of maiestie, an other consideration of his benefites bestowed vpon vs: our default will growe to be farre greater, for that to iniurie him who hath done vs good, is a thing most detestable euen in nature it selfe. And there was neuer yet so fearce an heart, no not among brute beastes, but that it might be woon with curtesie and benefites: but much more amongest reasonable creatures doth beneficence preuaile, especially if it come from great personages, whose loue and friendship (declared vnto vs but in small giftes) doth greatly bind the heartes of the receiuers to loue them again. *A consideration of the benefites of God.*

8 Consider then (deere Christian) the infinite good turnes and benefites which thou hast receiued at the handes of this great God, thereby to win thee to his loue, & that thou shouldest leaue off to offend and iniurie him: and albeit no toong created either of man or Angell can expresse the one halfe of these giftes which thou hast receaued from him, or the valew of them, or the great loue and hartie good will wherwith he bestowed them vpon thee: yet for some memorie sake, I will repeat certain general and principal pointes therof, wherunto the rest may be referred.

9 First then he hath bestowed vpon thee, the benefite of thy creation, whereby he made thee of nothing to the likenes of himselfe, & appointed thee to so noble an end, as is to serue him in this life, and to reigne with him in the life to *The benefite of creation.*

come furnishing thee for the present with the seruice and subiection of al creatures. The greatnesse of this benefit maie partly be conceiued, if thou do imagin thy selfe to lack but any one part of thy bodie, as a leg, an arme, an eie, or the like: and that one should freely giue the same vnto thee: or if thou wantest but any one sense, as that thou were deafe or blind, and one should restore sight or hearing vnto thee: howe wouldest thou esteem of this benefit? How much wouldest thou professe thy selfe beholding vnto him for the same? And if the gift of one of these partes onely would seeme such a benefit vnto thee: how great oughtest thou to esteeme the free gift of so manie partes togither?

10 Adde to this nowe (as I haue said) that hee hath created thee to the likenesse of no other thing, but of himselfe; to no other end, but to be his honourable seruant in this world, and his cō-partener in kingly glorie for al eternitie to come: and this hee hath done to thee, being onely a peece of dirt or claie before. Now imagine thou of what maner of loue proceeded this. But yet ad further, how he hath created all this magnificent world for thee, and all the creatures thereof to serue thee in this busi nesse: the heauens to distinguish times and seasons, & to giue thee light: the earth, and aire, and water, to minister most infinite varietie of creatures for thy vse and sustenance: and hath made thee Lorde of all, to vse them for thy comfort and his seruice. And what

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magnificent gifts are these? And what shamefull ingratitude is it, to turn the same to the dishonor and iniurie of so louing a giuer as thou doest, by vsing them, to serue thee in sin?

11 But yet consider a little further, the benefit of thy redemption, much greater than al the former: which is, that thou hauing lost all those former benefits again, and made thy selfe guiltie by sin of eternall punishment, whereto the Angels were now deliuered for their sin committed before: God chose to redeem thee, and not the Angels, and for satisfieng of thy fault, to deliuer his owne onely son to death for thee. O Lord, what hart can conceiue the greatnesse of this benefit? Imagin thy selfe (being a poore man) hadst committed a grieuous crime against a kings maiestie, togither with some great man of his chiefest nobilitie, and that the king being offended highly with you both, should notwithstanding pardon thee, and put the noble man to death: and further also (being no other waie to saue thy life) should lay the paines of death due to thee, vpon his onely sonne and heire, for thy sake; how much wouldest thou thinke, that this king loued thee? How greatly wouldest thou esteem thy selfe beholding and bounden to that yong prince, which should offer himselfe to his fathers iustice to die for thee a poore worme (and not for the noble man, as he would not die for the Angels) and to put his head in the halter for thine only offences? Couldest thou euer haue the hart to becom ene-

The benefit of redemption.

1. Pet. 2.

mie to this man after, or willingly and wittingly to offend him? And yet such is our case, and much more bounden towardes Christ and his father, whom the most of vs notwithstanding doe daily offend, dishonor and iniurie by sin.

The benefits of vocation and iustification.

12 But yet there follow on mo benefits of God vnto vs, as our vocation and iustification: vocation whereby he hath called vs from infidelitie, to the state of Christians: and thereby made vs partakers of this our redemption, which infidels are not. For albeit he paid the ransom for al in general: yet he hath not imparted the benefite therof to al, but to such only as best it pleased his diuine goodnes to bestow it vpō. After which followed our iustification, whereby we were not onely set free from all our sins committed before, and from al pain and punishment due for the same: but also our soules beutified and inriched with his holy grace, accompanied with the vertues theologicall, as faith, hope, and charitie, and with the gifts of the holy Ghost: and by this grace we are made iust and righteous in the sight of God, and intituled to the most blessed inheritance of the kingdome of heauen.

Rom. 8.
1. Cor. 1.

Rom. 5.
1. Cor. 13.
Esai. 11.

The benefit of the sacramentes.

13 After these doe ensue a great number of benefites togither (as to vs being nowe made the children and deer friends of God) and euery one of them, of infinite price and value. As the gift of the holy sacramentes, left for our comfort & preseruation, being nothing els but conduits to cōuey Gods grace vnto vs, especially these two

which

which appertaine to all, to wit, the sacrament of baptism, and of his blessed bodie & bloud, whereof the first is to purge our soules from sin, the second to feede and comfort the same after shee is purged. The first is a bath made of Christ his own bloud, to wash and bath our wounds therein: the second as a most comfortable and rich garment, to couer our soule withall after she is washed. In the first, Christ hath substituted in his place his spouse the Church, to pronounce in his name remission of sins: in the second he hath left himself, and his own flesh and bloud sacramentally to be a pretious foode, to cherish hir withall.

The vse of sacramentes.

14 Besides al these, there is yet another gift named our preseruation, wherby God hath preserued vs from so manie dangers into which others haue fallen, and wherein wee had fallen also, if Gods holie hand had not staied vs: as from superstition, heresie, and infidelitie, and manie other grieuous sinnes: and especially from death and damnation, which long agoe by our wickednes we deserued to haue been executed vpon vs. Also there are the benefites of godly inspirations and admonitions, whereby God hath often both knocked inwardly at the doore of our conscięce, and warned vs outwardly by so manie waies and meanes: as are good bookes; good sermons; good exhortations; good companie; good examples of others; and a hundreth meanes else, which he at diuers times hath & doth vse, therby to gain vs & our souls vnto his eternal kingdome,

The benefit of preseruation and inspiration.

Apoc. 3.

by ſtirring vs to abandon vicious life, and to betake our ſelues to his holie and ſweete ſeruice.

15 All which rare and ſingular benefites being meaſured, either according to the value of them ſelues, or according to the loue of that hart, from which they doe proceed, ought to moue vs moſt vehemently, to gratitude towardes the giuer: which gratitude ſhould be, to reſolue our ſelues at length to ſerue him vnfainedly, and to preferre his fauour before all worldly or mortall reſpectes whatſoeuer. Or if we cannot obteine ſo much of our ſelues; yet at the leaſtwiſe not to offend him anie more by our ſins and wickednes.

16 There is not ſo fearce or cruell a nature in the world (as I noted before) but is mollified, allured, and woon by benefites: & ſtories do make report of ſtrange examples in this kinde, euen among brute beaſtes, as of the gratitude of Lyons, Dogs, & the like, towardes their maiſters and benefactors. Onely an obſtinate ſinner is he, among all the ſauage creatures that are, whome neither benefites can moue; nor curteſies can mollifie; nor promiſes can allure; nor gifts can gain to the faithfull ſeruice of God his Lord and maiſter.

Aelian in hiſt. animal.

17 The greateſt ſinner that is in the world, if he giue his ſeruant but twentie nobles a yeere, or his tenant ſome little farme to liue vpon, and if for this they ſerue him not at a beck; he crieth out of their ingratitude: and if they ſhould further maliciouſly ſeeke to offend him, and to ioin with his profeſſed enimie againſt him; how intollera-

The intollerable ingratitude of a ſinner.

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ble a matter would it seem in his sight? And yet he himself, dealing much more ingratefully and iniuriously with God, thinketh it a matter of no consideratiō, but easily pardonable. I say he dealeth more ingratefully with God, for that he hath receiued a thousand for one, in respect of all the benefits that a mortal man can giue to another: for he hath receiued al in al from God: the bread which he eateth; the ground which he treadeth; the light which he beholdeth; togither with his eies to see the sun; & finally whatsoeuer is within, or without his bodie: as also the minde, with the spiritual gifts therof, wherof ech one is more woorth than a thousand bodies: I say also that he dealeth more iniuriously with God, for that notwithstanding al these benefites, he serueth Gods open enimie the diuel, and committeth daily sin and wickednes, which God hateth more than any heart created can hate a mortal enemie, being that in very deed, which persecuted his Son our sauiour, with such hostilitie, as it tooke his most precious life from him, & nailed him fast to the wood of the crosse.

Sin persecuted Christ vnto death.

18 Of this extreme ingratitude & iniurie God himselfe is inforced to complaine in diuers places of the scripture, as where he saith; *Retribuebant mihi mala pro bonis: They returned me home euil for good*, And yet much more vehemently in another place he calleth the heauens to witnesse of this iniquitie saying: "*Obstupescite cœli super hac: O you heauens be you astonished at this.* As if he should

Gods complaint against sinners. Psal. 34.

Iere. 2.

say by a figuratiue kind of speech, go out of your wits you heauens, with maruel at this incredible iniquitie of man towards me. For so he expoundeth the whole matter more at large in another place: *Audite cœli, & auribus percipe terra: Harkẽ ye heauẽs, & thou earth bẽd hither thine ears: Filios enutriui & exaltaui, ipsi autẽ spreuerunt me: I haue nourished vp children and haue exalted them, & now they contemne me.* What a pitifull complaint is this of God against most vile and base wormes of the earth? But yet God amplifieth this iniquity more by certein examples and comparisons: *The Oxe* (saith he) *knoweth his owner, and the asse knoweth the manger of his Lord and maister: but yet my people know not me: wo be to the sinful nation, to the people lodẽ with iniquitie, to this naughtie seed, to wicked childrẽ.* What cõplaint can be more vehement than this? What threatening can be more dreadful than this woe, cõming from the mouth of him which may punish vs at his pleasure?

Isai. 1.

19 Wherfore (deer brother) if thou haue grace, cease to be vngrateful to God any longer: cease to offend him which hath by so many waies preuented thee with benefits: cease to render euill for good; hatred for loue; cõtempt, for his fatherly affection towards thee. He hath done for thee al that he can: he hath giuẽ thee al that thou art: yet and (in a certeine maner) al that he is woorth himselfe: and meaneth besides to make thee partaker of al his glorie in the world to come, and requireth no more for all this at thy handes, but

Isai. 4.

loue

loue & gratitude. O (deer brother) why wilt thou not yeld him this? Why wilt not thou do as much to him, as thou wouldest haue another man to doe to thee, for lesse than the tenne thousand part of these benefites which thou hast receiued? For I dare well saie, that if thou hadst giuen a man but an almes at thy doore, thou wouldest thinke him bound to loue thee for it, albeit thou hadst nothing in thee woorth loue besides. But nowe thy Lord (besides these his giftes) hath infinite causes to make thee loue him, that is, all the causes which anie thing in the world hath to purchase loue, and infinite more besides: for, if all the perfections of all thinges created in heauen and in earth (which do procure loue) were put togither in one, as all their beautie; al their vertu; all their nobilitie; all their goodnes, and the like: yet thy Lord and Sauiour whome thou contemnest, doth passe all this, and that by manie and infinite degrees: for that he is not onely, al these things togither; but also he is verie beautie it self; vertue it selfe; wisedome it selfe: sweetnes it selfe; nobilitie it selfe: goodnesse it selfe: and the verie fountaine and welspring where-hence all these thinges are deriued by little peeces and parcels vnto his creatures.

Causes of loue in God besides his benefites.

20 Be ashamed then (good Christian) of this thy ingratitude, to so great; so good, & bountiful a Lord: and resolue thy selfe for the time to com, to amend thy course of life & behauiour towards him. Say with the prophet, which had lesse cause

A praier.

Psal.24. to say so than thou? *Domine propitiare peccato meo, multũ est enim: O Lord pardon me mine offeces: for it is great in thy sight.* I know ther is nothing (O Lord) which doth so much displease thee, or drie vp the fountain of thy mercie, and so bindeth thy hands from doing good, as ingratitude in the receiuers of thy benefits, wherin hitherto I haue exceeded al other: but I haue done it (O Lord) in mine ignorance, not considering thy giftes vnto me, nor what account thou wouldest demand againe of the same. But nowe seeing thou hast vouchsafed to make me worthie of this grace also, whereby to see and know mine owne state and default: I hope heereafter by direction of the same grace of thine, to shew my selfe a better childe towards thee. O Lord, I am ouercome at the length with consideration of thy loue: & how can I haue the hart to offẽd thee heerafter, seeing thou hast preuented me so manie waies with benefites, euen when I demaunded not the same? Can I haue hands euermore to sinne against thee, which hast giuen vp thine own most tender hands, to be nailed on the cros for my sins heertofore? No, no, it is to great an iniury against thee (O Lord) & woe woorth me that haue done it so often heertofore. But by thy holie assistance, I trust not to returne to such iniquitie for the time to com: to which (O Lord) I beseeche thee for thy mercy sake, from thy holy throne of heauen, to saie,

Amen.

CHAP. VIII.

Of what opinion and feeling we ſhalbe, touching theſe matters, at the time of our death.

THe holie ſcriptures doe teach vs, and experience maketh it plain, that during the time of this life, the commodities, prefermentes, and pleaſures of the world, doe poſſeſſe ſo ſtrongly the hearts of many men, and doe hold them chained with ſo forcible inchantments, being forſaken alſo vpon their iuſt deſerts of the grace of God: ſaie and threaten what a man can, & bring againſt them all the whole ſcripture euen from the beginning of Geneſis to the end of the Apocalips (as indeed it is all againſt ſinne and ſinners) yet will it preuail nothing with them, being in that lamẽtable caſe, as either they beleeue not, or eſteeme not, whatſoeuer is ſaid to that purpoſe, againſt their ſetled life and reſolution to the contrarie. Of this we haue infinite examples in ſcripture: as of Sodom and Gomorra, with the cities about, which could not hear the warnings that good Lot gaue vnto them. Alſo of Pharao, whom, all that euer Moiſes could doe, either by ſignes or ſaiengs, moued nothing. Alſo of Iudas, who by no faire meanes or threatnings vſed to him by his maiſter, would change his wicked reſolution. But eſpecially the prophets, ſent from God, from time

The induration of ſome harts.

Gen. 19.

Exo. 6. 7. 8. 9

Mat. 26.

to time, to dissuade the people from their naughtie life, and consequẽtly from the plagues hanging ouer them, doe giue abundant testimonie of this complaining euerie where, of the hardnesse of sinners harts, that would not be mooued with all the exhortations, preachings, promises, and thunderings that they could vse. The prophet Zacharie shall testifie for all in this matter, who saith of the people of Israell a litle before their destruction: *Hoc ait Dominus exercituum, &c. This saith the Lord of hosts: iudge iustly.* And so forth. And presently he addeth; *And they would not attend, but turning their backs went away, and stopped their eares, to the end they might not heare: and they did put their harts as an adamant stone, to the end they might not heare the law and the wordes which God did send in his spirit, by the hands of the former prophets, wherby Gods great indignation was stirred vp.*

Zach. 7.

2 This then is, and alwaies hath been the fashion of worldlinges, and reprobate persons, to harden their harts as an adamant stone, against anie thing that shal be told them for the amendment of their liues, and for the sauing of their soules. Whiles they are in health and prosperitie they will not know God. As in another place he complaineth yet as the prophet saith; *God will haue his daie, with these men also when hee will be knowe.* And that is: *Cognoscetur dominus iudicia faciens: God will be known when he beginneth to do iudgement.* And this is at the daie of death, which is the next doore to iudgement, as the Apostle testifi-

Esai. 1.

Psal. 9.

eth

eth saieng; *It is appointed for al men once to die, and after that ensueth iudgement.* Heb.9.

3 This I saie is the daie of God most terrible, sorrowfull, and full of tribulation, to the wicked, wherein God will bee known, to be a righteous God, and to restore to euerie man according as he hath done while he liued: as Saint Paul saith, or as the prophet describeth it: *Hee will be knowne then no be a terrible God, and such a one as taketh away the spirit of Princes, a terrible GOD to the kings of the earth.* Esai.2.13. 34.37.61. 2.Cor.5. Psal.75. At this daie, as there will bee a great change in all other things, as mirth will bee turned into sorrow; laughinges, into weepinges; pleasures, into paines; stoutnes, into feare; pride, into despaire; and the like: so especially wil there be a strange alteration in iudgement and opinion: for that the wisedome of God, whereof I haue spoken in the former Chapters, and which (as the scripture saith) *Is accounted holy of the wise of the world:* will then appeare in hir likenesse, and as it is in verie deede, will be confessed by hir greatest enimies to be only true wisdome: and al carnal wisedome of worldlinges, to bee mere folly as God calleth it. *The great change of things at the day of death.* 1.Cor.2. Rom.8. 1.Cor.1.

4 This the holy scripture setteth down cleerly when it describeth the very speeches and lamentations of the wise men of this worlde at the last daie saieng, touching the vertues whome they despised in this life: *Nos insensati &c.* Wee senseles men did esteem their life to be madnes, and their end to be dishonorable: but looke how they

they are now accounted among the children of God, and their portion is with the saints? Wee haue erred from the waie of truth; and the light of righteousnesse hath not shined before vs: neither hath the sunne of vnderstanding appeared vnto vs. Wee haue wearied out our selues in the waie of iniquitie & perdition, and wee haue walked craggy paths, but the waie of the Lord wee haue not knowne. Hitherto are the wordes of scripture: wherby wee may perceiue, what great chãge of iudgement there will be at the last day, from that which men haue now of all such matters: what confessing of follie; what acknowledging of error; what hartie sorrow for labor lost; what fruitlesse repentance for hauing run awrie. Oh that men woulde consider these things now; *We haue wearied our selues* (saie these miserable men) *in the way of iniquitie and perdition, and we haue walked craggy pathes.* What a description is this of lamentable worldlinges, who beat their braines daily, and wearie out themselues in pursuit of vanitie, and chaffe of this world, for which they suffer notwithstanding more pains oftentimes, than the iust doe in purchasing of heauen? And when they arriue to, at the last daie wearied and woorne out with trouble and toile, they find that all their labour is lost, all their vexation taken in vaine: for that the little pelfe which they haue gotten in the worlde, and for which they haue strugled so sore, will help them nothing, but rather greatly afflict and torment them: for better

vnder-

vnderstanding whereof it is to be considered, that three thinges will principally molest these men at the daie of their death, and vnto these may all the rest be referred.

5 The first is the excessiue* paines which commonly men suffer in the separation of the soule and bodie, which haue liued so long togither as two deer friendes, vnited in loue and pleasure,& therefore most loth to part nowe, but onely that they are inforced thereunto. This pain may partly be conceiued by that, if wee would driue out life, but from the least part of our bodie (as for example, out of our little finger, as surgeons are woont to doe,when they will mortifie anie place to make it breake:) what a paine doth a man suffer before it be dead? What a raging griefe doth he abide? And if the mortifieng of one little part only doth so much afflict vs;imagine what the violent mortifieng of all the partes togither will doe. For wee see that first the soule is driuen by death to leaue the extreame partes, as the toes, feet and fingers: then the legs and armes, and so consequently one part dieth after another, vntill life be restrained onely to the heart, which holdeth out longest, as the principall part, but yet must finally be constrained to render it selfe though with neuer so much paine and resistance: which paine how strong and great it is, may appear by the breaking in peeces of the very strings and holds wherewith it was inuironed, through the excessiue vehemẽcie of this deadly torment.

Of the soules parting frõ the bodie: the first matter of misery in death.

B

*Those pains in death are especially to be restreined to the death of the worldly:for the godlie haue for the most part a singular comfort therin.

But

But yet before it come to this point, to yeeld, no man can expresse the cruell conflict that is betwixt death and hir, and what distresses she abideth in time of hir agonie. Imagine that a Prince possessed a goodly citie in all peace, wealth and pleasure, and greatly friended of all his neighbours about him, who promise to assist him in al his needes and affaires: and that vpon the sudden his mortall enimie should come and besiege this citie, and taking one hold after an other; one wall after an other; one castle after an other; should driue this prince onely to a little tower, and besiege him therein, al his other holds being beaten down, and his men slain in his sight: what feare, anguish, and miserie would this prince be in? How often would hee looke out at the windowes and loop-hooles of his tower, to see whether his friendes and neighbours would come to helpe him or no? And if he saw them al to abandon him, and his cruell enimie euen readie to breake in vpon him, would hee not be in a pittifull plight trow you? And euen so fareth it with a poore soule, at the houre of death. The bodie wherein shee raigneth like a ioly princesse in all pleasure, whiles it florished, is nowe battered and ouerthrowne by hir enimie, which is death: the arms, legs, & other parts wherwith she was fortified, as with wals & words during time of health, are now surprised & beaten to the ground, & she is driuē only to the hart, as to the last and extremest refuge, where she is also most fiercely assailed

A similitude expressing the pains of death.

led in ſuch ſorte, as ſhee cannot hold out long. Hir deere friendes which ſoothed hir in time of proſperitie, and promiſed aſſiſtaunce, as youth, phyſicke, and other humane helpes, do nowe vtterly abandon hir: the enemie will not be pacified or make anie league, but night and daie aſſaulteth this turret wherein ſhee is, and which nowe beginneth to ſhake and ſhiuer in peeces, and ſhe looketh hourely when hir enimie in moſt raging and dreadfull maner, will enter vpon hir. What thinke you is nowe the ſtate of this afflicted ſoule? It is no maruell if a wiſe man become a foole, or a ſtout worldling moſt abiect, in this inſtant of extremitie, as we often ſee they doe in ſuch ſort, as they can diſpoſe of nothing well, either towardes God or the world at this houre: the cauſe is the extremitie of paines, oppreſſing their mindes, as Sainct Auſten alſo prooueth (or ſome other vnder his name) and giueth vs therewithall a moſt excellent forewarning, if men were ſo gratious as to followe it: When you ſhall be in your laſt ſickneſſe deere brother (ſaith hee) O how hard and painfull a thing will it be for you to repent of your faultes committed? And why is this, but onely for that, all the intention of your mind will run thither, where all the force of your pain is? Manie impedimentes ſhall let men at that day: as the pain of the bodie; the feare of death; the ſight of children (for the which their fathers ſhall oftentimes thinke themſelues often damned)

Serm. 48. ad frat. in eremo.

damned) the weeping of the wife; the flatterie of the world; the temptation of the Deuill; the dissimulation of physitions for lucre sake; and the like. And beleeue thou (O man) which readest this, that thou shalt quickly proove all this true vpon thy selfe, and therefore I beseech thee that thou wilt repent before thou come vnto this last day: dispose of thy house, and make thy testament while thou art thine owne man: for if thou tarie vntill the last daie, thou shalt be led whither thou wouldest not. Hitherto are the Authours wordes.

The second matter of misery in death.

6 The second thing, which shall make death terrible & grieuous to a worldly man, is the sudden parting (and that for euer and euer) from all the thinges, which he loued most deerely in this life: as, from his riches, possessions, honours, offices, faire buildinges, with their commodities, goodly apparell with rich iewels: from wife and children: kindred, and friendes: & the like: wherwith hee thought himselfe a blessed man in this life, and now, to be plucked from them vpon the sudden, without euer hope to see or vse them againe, oh what a griefe, what a torment will this be? For which cause the holy scripture saith; *O mors, quàm amara est memoria tua homini pacem habenti in substantijs suis? O death, howe bitter is thy memorie vnto a man that hath peace and rest in his substance and riches?* As who would saie: there is no more bitternes or griefe in the world to such a man, than to remember or thinke on death only,

Eccl. 41.

but

but much more to go to it himselfe, and that out of hand, when it shal be said vnto him, as Christ reporteth it was to the great wealthie man in the Gospell, which had his barnes ful, and was come now to the highest top of felicitie; *Stulte, hac nocte animam tuam repetent, à te, quæ autem parasti, cuius erunt? Thou foole, euen this night will they take thy soule from thee, & then who shall haue al that thou hast scraped togither?* Luc. 12.

The sorrow of leauing all.

7 It is impossible I saie, for any tongue to expresse the dolefull state of a worldly man in this instant of death, when nothing that euer he hath gathered togither with so much labor, & toil, & wherin he was wont to haue so much confidence wil now do him good any longer, but rather afflict him with the memorie thereof, considering that he must leaue al to others, and go himself to giue account for the getting & vsing of the same (perhaps to his eternal damnation) whiles in the mean time other men in the world do liue merily & pleasantly vpon that he hath gotten, little remēbring, & lesse caring for him, which lieth perhaps burning in vnquēchable fire, for the riches left vnto them. This is a woefull and lamentable point, which is to bring many a mā, to great sorrow and anguish of hart at the last daie, when all earthly ioyes must be left, al pleasures & cōmodities for euer abādoned. O what adolefull daie of departing wil this be! What wilt thou saie (my friēd) at this day, whē al thy glory, al thy wealth, al thy pomp is come to an ende? What art thou

the better now to haue liued in credit with the world? In fauor of princes? Exalted of men? Feared, reuerenced, & aduanced: seing now al is ended, & that thou canst vse these things no more?

The third matter of miserie in death.

8 But yet there is a third thing which more thã al the rest wil make this day of death to be troublesom & miserable vnto a worldlie man, & that is, the consideration what shal become of him, both in bodie and soule. And for his bodie, it wil be no smal horror to thinke, that it must inherit serpents, beasts, & worms, as the scripture saith, that is, it must be cast out to serue for the food of vermins: that bodie I meane, which was so delicately handled before, with variety of meats, pillows, & beds of down, so trimly set forth in apparel, & other ornamẽts, whereupõ the wind might not blow, nor the sun shine: that bodie (I saie) of whose beauty there was so much pride taken, & wherby so great vanitie and sin was committed: that bodie, which in this world was accustomed to al pampering, and could abide no austerie or discipline, must now come to be abandoned of al men, and left only to be deuoured of wormes. Which thing, albeit it can not but breed much horror in the hart of him that lyeth a dying: yet is it nothing in respect of the dreadful cogitations, which he shal haue touching his soule: as what shal become of it? Whither it shal go after hir departure out of the bodie? And then considering that it must go to the iudgement seat of God, & there to receiue sentence, either of vnspeakable glory,

Eccl. 10.

The cogitation of the bodie.

glory, or insupportable paines: he falleth to consider more in particular, the danger thereof, by comparing Gods iustice and threats (set down in scripture against sinners) with his owne life: he beginneth to examin the witnes, which is his cõscience, & he findeth it readie to laie infinite accusations against him, when he commeth to the place of iustice.

9 And now (deere brother) beginneth the miserie of this man. For scantly there is not a seuere saying of God in al the scripture, which commeth not now to his mind, to terrifie him withal at this instant: as; *If thou wilt enter into life, keepe the commandements. He that saith he knoweth God, & keepeth not his commandements, is a liar. Many shal saie vnto me at that daie, Lord, Lord &c. Not the hearers of the law, but the doers of the law shal be iustified. Go from me al workers of iniquitie into euerlasting fire. Do not you know, that wicked men shal not posses the kingdome of God? Be not deceiued, for neither fornicators, nor idolaters, nor adulterers, nor vncleane handlers of their own bodies, nor Sodomites, nor theeues, nor couetous men, nor droonkards, nor backbiters, nor extortioners, shal euer possesse the kingdom of God. If you liue according to the flesh, you shal die: and the workes of the flesh are manifest, as fornicatiõ, vncleannes, wantonnes, luxurie, poisonings, enmities, contentions, emulations, hatred, strife, dissentions, sects, enuie, murder, droonkennes, gluttonie, & the like. Wherof I foretel you as I haue told you before, that they which doo these thinges shall neuer attaine to the kingdome of God. We must all be*

Mat.19. 1.Ioh.2. Mat.7. Rom.2. Luc.13. 1.Cor.6. Rom.8. Gal.5.

2.Cor.5. Ierem.2. Apoc.20. 2.Pet.2. 1.Pet.4. Mat.19.

presented before the iudgement seat of Christ, & euery man receiue particularly according as he hath done in this life, good or euill, euerie man shall receiue according to his works. God spared not the angels when they sinned. You shall giue account of euerie idle word at the day of iudgement. If the iust shall scarce be saued, where shall the wicked man & sinner appeare? Few are saued, and a rich man shal hardly enter into the kingdom of heauen.

19 Al these things (I say) & a thousand more touching the seuerity of Gods iustice, & the account which shal be demanded at that day, will come into his minde that lieth a dying, and our ghostly enemy (which in this life laboured to keep these things from our eies, therby the easier to draw vs to sin) wil now lay al & more to, before our face; amplifieng and vrging euerie point to the vttermost; alleadging alwaies our conscience for his witnes. Which whē the poore soule in dying can not deny, it must needs terrifie hir greatly: for so we see that it doth daily, euen many good & vertuous men. S. Ierom reported of holy S. Hilarion, whose soule being greatly afeard, vpon these cōsiderations, to go out of the body, after long conflict, he tooke courage in the end, and said to his soul; Go out my soul, go out: why art thou afeard? thou hast serued Christ almost threescore & ten yeeres, & art thou now afeard of death? But if so good a mā was so afeard at this passage, yea, such an one as had serued God with al puritie of life, and perfect zeale for threescore & ten yeeres together: what shal they be, which scarce haue serued

Ierom in vita Hilarionis Abba.

ued God truly one day in al their liues, but rather haue ſpent al their yeeres in ſin and vanitie of the world? Muſt not theſe men be needes in great extremitie at this paſſage?

11 Now then (deer Chriſtian) theſe things being ſo, that is, this paſſage of death being ſo terrible, ſo dangerous, and yet ſo vnauoidable as it is: ſeeing ſo manie men periſhe, and are ouerwhelmed daily in the ſame, as it cannot be denied but there doe: and both holie ſcriptures & ancient fathers do teſtifie it by examples and records vnto vs: what man of diſcretion would not learn to be wiſe by other mens dangers? Or what reaſonable creature would not take heed, & look about him being warned ſo manifeſtly, and apparantly, of his own peril? If thou be a chriſtian and doeſt beleue indeed the things which chriſtian faith doth teach thee: thē doeſt thou know & moſt certeinly beleeue alſo, that of what ſtate, age, ſtrength, dignitie, or conditiō ſoeuer thou be now, yet that thou thy ſelfe (I ſaie) which nowe in health and mirth readeſt this, & thinkeſt that it little perteineth to thee, muſt one of theſe daies (and it maie be ſhortly after the reading heerof) com to proue all theſe things vpon thy ſelfe, which I haue heer written: that is, thou muſt with ſorrowe & griefe be inforced to thy bed, & there after al thy ſtruglings with the darts of death, thou muſt yeeld thy bodie which thou loueſt ſo much, to the bayt of worms, and thy ſoule to the triall of iuſtice, for hir doings in this life.

A verie profitable consideration.

12 Imagin then (my friend) thou I say which art so fresh & frolik at this day, that the ten, twētie, or two yeeres, (or it may be) two monthes. which thou hast yet to liue, were now ended, and that thou were euen at this present, stretched out vpon a bed, wearied and worne with dolor and pain, thy carnall friends about thee weeping and howling, the physitions departed with their fees, as hauing giuen thee ouer, and thou lying there alone mute and dum in most pitifull agonie, expecting from moment to moment, the last stroke of death to be giuen thee. Tell me, in this instant, what would all the pleasures and commodities of this worlde doe thee good? What comfort would it be to thee, to haue beene of honour in this world, to haue beene riche, and purchased much, to haue borne office, and been in the princes fauour? To haue left thy children or kindred wealthie, to haue troden downe thine enemies, to haue sturred much, and borne great swaie in this life? What ease (I saie) or comfort would it be to thee, to haue beene faire, to haue been gallant in apparell, goodly in personage, glittering in gold? Would not all these thinges rather afflict than profit thee at this instant? For now shouldest thou see the vanitie of these trifles: nowe would thy heart begin to saie within thee; O follie and miserable blindnes of mine! Loe, heer is an end now of all my delites & prosperitie: all my ioies, all my pleasures, all my mirth, all my pastimes are now finished; where are my friendes, which

The cogitation & speech of the soule at the day of death.

were

were woont to laugh with me? My ſeruauntes woont to attend me, my children woont to diſport me? Where are all my coches and horſes, wherewith I was woont to make ſo godly a ſhewe, the caps and knees of the people woont to honour me, the troupes of ſuters folowing me? Where are all my daliances and tricks of loue; all my pleaſant muſicke; all my gorgeous buildings; al my coſtly feaſtes and banquettinges? And aboue all other, where are my deere and ſweete friends, who ſeemed they would neuer haue forſaken me? But all are now gone, and haue left me heere alone, to aunſwere the reckoning for all, and none of them will doe ſo much as to go with me to iudgement, or to ſpeake one worde in my behalfe.

13 Wo worth to me, that I had not foreſeene this daie ſooner, and ſo haue made better prouiſion for the ſame: it is nowe too late, and I feare me I haue purchaſed eternall damnation, for a litle pleaſure, and loſt vnſpeakeable glorie, for a floting vanitie. O how happie and twiſe happie are they which ſo liue, as they may not be afeard of this day? I now ſee the differenee betwixt the ends of good and euill, and maruell not though the ſcriptures ſay of the one; *The death of ſaincts is precious.* And of the other; *The death of a ſinner is miſerable.* Oh that I had liued ſo vertuouſly as ſome other haue done, or as I had often inſpirations frō God to do; or that I had done the good deedes I might haue done: how ſweete and com-

Pſal.115. Pſal.33.

fortable would they be to me nowe in this my last, and extremest distresse?

14 To these cogitations and speeches (deere brother) shall thy hart be inforced, of what estate soeuer thou be, at the hour of death, if thou doe preuent it now by amendment of life, which only can yeeld thee comfort in that sorrowfull day. For of good men the iudge himselfe saith; *His autem fieri incipientibus, respicite & leuate capita vestra, quoniam appropinquat redemptio vestra: When these things begin to come vpon other men, do you lift vp your heades: for that your redemption commeth on, from the labors and toils of this world.* And the holy prophet saith of the vertuous man which hath done good workes in this life, that hee shall be at this time, *Beatus vir: An happie mã.* And he giueth the cause; *Quia in die mala liberabit eum dominus, & opem feret illi super lectum doloris eius: For that God wil deliuer him in this euil day, and wil assist him vpon the bed of his sorrow.* Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorrowfull, as I haue shewed, being nothing else but an heape of al sorowes togither, especially to them which are drawne vnto it before they are readie for the same, as commonly all they are, which deferre their amendement from day to day, and doe not attend to liue in such sorte now, as they shal wish they had done when they come to that last passage.

Luc. 21.

Psal. 4.

CHAP.

CHAP. IX.

Of the paines appointed for sinne after this life.

AMongest all the meanes, which God vseth towardes the Children of men, to mooue them to this resolution, whereof I intreat, the strongest and most forcible (to the common sorte of men) is, the consideration of punishmentes prepared by him for rebellious sinners, and transgressors of his commandementes. Wherefore hee vseth this consideration often, as may appeare by all the prophetes, who do almost nothing els, but threaten plagues and destruction to offenders. And this mean hath oft times preuailed more than any other that could be vsed, by reason of the natural loue which we beare towardes our selues: and consequently the naturall feare which we haue of our owne danger. So wee read that nothing could mooue the Niniuites so much as the foretelling them of their imminent destruction. And Saint Iohn Baptist, although hee came in a simple and contemptible maner, yet preaching vnto the people; *The terror of vengeance to come, and that the axe was nowe put to the trees, to cut downe for the fire al those which repented not:* Hee mooued the verie publicans and souldiers to feare (which otherwise are people of verie hard metall) who came vnto him vpon this terrible embassage, and asked

The force of feare.

Iohn.5.

Mat.3. Mar.1. Luc.3.

asked what they should doe to auoid these punishmentes?

2 After then that wee haue considered of death, and of Gods seuere iudgement, which insueth after death, and wherein euerie man hath to receaue according to his workes in this life, as the scripture saith: it followeth that we consider also of the punishmentes which are appointed for them that shall be found faultie in that accoũt, heerby at leastwise (if no other consideratiõ will serue) to induce Christians to this resolution of seruing God. For, as I haue noted before, if euerie man haue naturally a loue of himselfe, and desire to conserue his own case; then should he also haue fear of perill, wherby he is to fal into extreme calamitie. This expresseth S. Barnard excellently according to his woont; O man (saith he) if thou haue left all shame (which appertaineth to so noble a creature as thou art) if thou feell no sorrowe (as carnall men doe not) yet lose not fear also, which is found in verie beastes. We vse to load an asse, & to weary him out with labor and he careth not, because hee is an asse: but if thou wouldest thrust him into fire, or fling him into a ditch, hee would auoid it as much as hee could, for that hee loueth life, and feareth death. Feare thou then, and be not more insensible than a beast: feare death; feare iudgement; feare hell. This feare is called the beginning of wisedome, and not shame or sorrowe, for that the spirite of feare is more mightie to resist sin, than the spirit of

2. Cor. 5.

In serm. de primarijs.

Prou. 9.

of shame or sorrow, wherfore it is said; *Remember the end and thou shalt neuer sinne.* That is, remember the final punishmentes appointed for sinne, after life. Thus far Saint Barnard. Eccl.7.

3 First therefore to speake in generall of the punishmentes reserued for the life to come, if the scriptures did not declare in particular their greatnes vnto vs: yet are there manie reasons to perswade vs, that they are most seuere, dolorous, and intollerable. For first, as God is a God in all his works, that is to saie, great, woonderfull, and terrible: so especially he sheweth the same in his punishments, being called for that cause in scripture; *Deus iustitiæ: God of iustice:* As also; *Deus vltionũ: God of reuenge.* Wherefore seeing all his other workes are full of maiestie and exceeding our capacities: we may likewise gather, that his hand in punishment must be woonderfull also. God himself teacheth vs to reason in this maner, whẽ he saith; *And will ye not then feare me? And will ye not tremble before my face, which haue put the hand as a stop vnto the sea, and haue giuen the water a commaundement neuer to passe it, no, not when it is most troubled, and the floudes most outragious?* As who would saie: If I am woonderfull, and doe passe your imagination, in these workes of the sea, and others which you see daily: you haue cause to fear me, considering that my punishmentes are like to becorrespondent to the same. *Gods maiestie.* Psal.71. Deut.10. Psal.4. Psal.93. Iere.5.

4 An other coniecture of the great and seuere iustice of God, may be the consideration of his infinite *Gods mercie.*

infinite and vnspeakeable mercie: the which as it is the verie nature of God, and without end or measure, as his Godhead is; so is also his iustice. And these two are the two armes (as it were) of God, imbracing and kissing one the other, as the scripture saith, therefore as in a man of this world if we had the measure of one arm, we might easily coniecture of the other: so seeing the wonderful examples daily of Gods infinite mercie towardes them that repent: we may imagin by the same, his seuere iustice towardes them, whom he reserueth to punishment in the next life, & whom for that cause, hee calleth in the scriptures; *Vasa furoris: Vessels of his furie*, or vessels to shew his furie vpon.

Psal.84.

Esai.13. Psal.7.

Gods patience.

5 A third reason to perswade vs of the greatnes of these punishmentes, may be the marueilous patience, and long suffering of God in this life: as for example, in that hee suffereth diuers men from one sinne, to another; from one day to another; from one yeare, to another: from one age to another; to spend all (I saie) in dishonor and despight of his maiestie, adding offence to offence, and refusing all perswasions, allurementes, good inspirations, or other meanes of friendship, that his mercie can deuise to offer for their amendment. And what man in the world could suffer this? Or what mortall hart can shew such patience? But nowe if all this should not be requited with seueritie of punishment, in the world to come, vpon the obstinate: it might seem

against

against the law of iustice and equitie, and one arme in God might seem longer than the other. Sainct Paul toucheth this reason in his Epistle to the Romanes where he saith; *Dooſt thou not know that the benignitie of God is vſed to bring thee to repentance? And thou by thy hard and impenitent hart dooſt hoord vp vẽgeãce vnto thy ſelf, in the day of wrath, & appearance of Gods iuſt iudgements, which ſhal reſtore to euerie man according to his workes?* He vſeth heer the words of *Hoording vp of vengeance*, to ſignifie that euen as the couetous man, dooth hoord vp mony to mony dailie, to make his heap great: ſo the vnrepentant ſinner doth hoord vp ſinne to ſinne: and God on the contrary ſide hoordeth vp vengeance to vẽgeance, vntil his meaſure be ful, to reſtore in the end; *Meaſure againſt meaſure*, as the Prophet ſaith, and to paie vs home; *According to the multitude of our own abhominations*. This God meant when he ſaid to Abrahã; *That the iniquitie of the Amorrheans were not yet full vp*. Alſo in the reuelatiõs vnto S. Ioh. the Euangeliſt, whẽ he vſed this concluſion of that booke: *He that dooth euil, let him doe yet more euil: and he that lieth in filth, let him yet become more filthie: for behold, I com quickly, and my reward is with me, to render to euerie man according to his deedes*. By which wordes God ſignifieth that his bearing and tollerating with ſinners in this life, is an argument of his greater ſeueritie in the life to come, which the Prophet Dauid alſo declareth, when talking of a careleſſe ſinner he ſaith; *Dominus irridebit eum, quoniam proſpicit*

Rom. 2.

Eſai. 27.

Iere. 16.

Gen. 15.

Apo. 21.

Pſal. 36.

prospicit quòd veniet dies eius: The Lord shall scoffe at him, foreseeing that his daie shal come. This daie (no doubt) is to be vnderstood the daie of account & punishment, after this life, for so doth God more at large declare himself in an other place in these wordes; *And thou sonne of man, this saith thy Lord God: the end is come, now (I saie) the end is com vpon thee. And I wil shew in thee my furie, and wil iudge thee according to thy waies. I wil laie against thee all thine abhominations, and my eie shal not spare thee, neither wil I take anie mercie vpõ thee, but I wil put thine own waies vpon thee, and thou shalt know that I am the Lord. Behold, affliction commeth on, the end is come, the end (I say) is come: it hath watched against thee, and behold it is come: crushing is now come vpon thee: the time is come: the day of slaughter is at hand. Shortly wil I poure out my wrath vpon thee, and I wil fil my furie in thee, and I wil iudge thee according to thy waies, and I wil lay al thy wickednesse vpon thee: mine eie shall not pittie thee: neither wil I take anie compassion vpon thee, but I wil lay thy waies vpon thee, and thine abhominations in the midst of thee, and thou shalt know that I am the Lord that striketh.* Hitherto is the speech of God himselfe.

Ezec. 7.

Of pains in particular.

6 Seeing then now we vnderstand in general, that the punishments of God in the life to come are most certain to be great and seuere, to al such as fall into them (for which cause the Apostle saith; *Horrendum est incidere in manus Dei viuentis: It is an horrible thing to fal into the hands of the liuing God*) let vs consider somewhat in particular what

Heb. 10.

maner

maner of paines and punishments they shal be.

7 And first of al, touching the place of punishment appoinred for the damned, commonly called hel, the scripture in diuers languages vseth diuers names, but al tending to expresse the grieuousnes of punishment thery suffered. As in Latin it is called *Infernus*, a place beneath or vnder ground (as most of the old fathers doo interpret.) But whether it be vnder groũd, or no, most certaine it is, that it is a place most opposite to heauen, which is said to be aboue. And this name is vsed to signifie the miserable suppressing and hurling down of the dãned, to be trodẽ vnder the feet, not only of God, but also of good men for euer. For so saith the scripture; *Behold, the day of the Lord commeth burning like a furnace, and al proud & wicked men shal be straw to that furnace, and you that fear my name shal tread them downe, & they shal be as burnt ashes vnder the soles of your feet in that day.* And this shal be one of the greatest miseries that can happen to the proud and stout potentates of the world, to be thrown down, with such contempt, and to be troden vnder feet of them, whom they so much despised in this world.

Of the name of hel in diuers toonges.

Esai. 5. & 38

Mal. 4.

B

The matter in hand is not by this place substantially prooued.

8 The Hebrew woord which the scripture vseth for hel, is *Seol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalyps; *Lacus iræ Dei: The lake of the wrath of God.* And againe; *Stagnũ ardens igne & sulphure: A poole burning with fire and brimstone.* In Greek the scripture vseth three woords for the same place.

Esai. 14.
Mat. 14.
Apoc. 14.
Apoc. 11.
Mat. 11.

In com. supra verba, viue latenter.

The

2.Pet.4. The first is, *Elades*, vsed in the Gospel, which (as
Iob.10. Plutarch noteth) signifieth a place wher no light
Mat.22. is. The second is *Zophos*, in Saint Peter, which sig-
and 25. nifieth darckneſſe it ſelfe. In which ſenſe it is cal-
2.Pet.4. led alſo of Iob; *Terra tenebroſa & operta mortis caligine: A darck land, and ouerwhelmed with deadly obſcuritie*. Alſo in the Goſpel; *Tenebræ exteriores: Vtter darckneſſe*. The third Greeke word is *Tartaros*: vſed alſo by Saint Peter: which word being deriued of the verbe *Taroſſo*, which ſignifieth to terrifie, trouble, and vexe, importeth an horible confuſion of tormentors in that place: euen as Iob ſaith of it; *Ibi nullus ordo, ſed ſempiternus horror inhabitat: There dwelleth no order, but euerlasting horror.*
Iob.10.

Mat.5.10. 9 The Chaldie woord, which is alſo vſed in
18.23. Hebrew, and tranſlated to the Greek, is *Gehenna*,
Mar.9. firſt of al vſed by Chriſt for the place of them
Luc.12. which are damned, as Saint Ierom noteth vpon the tenth Chapter of Saint Matthewes Goſpel. And this woord being compounded of *Gee* and *Hinnom*, ſignifieth a valley nigh to Hieruſalem, called the valley of Hinnom, in which the olde idolatrous Iewes, were woont to burn aliue their own children in the honor of the Diuell, and to ſound with trumpets, timbrels, and other lowd inſtrumentes, whiles they were doing thereof, that the childrens voices and cries might not be heard: which place was afterward vſed alſo for the receit of al filthineſſe, as of doong, dead carrions, and the like. And it is moſt probable, that

The valley Hinnom.

our

our sauior vsed this word aboue al other for hel, therby to signifie the miserable burning of souls in that place; the pitiful clamors and cries of the tormented; the confuse and barbarous noise of the tormentors; togither with the most lothsome filthines of the place, which is otherwise described in the scriptures by the name of adders, snakes, cocatrices, scorpions, & other venemous creatures, as shalbe afterward declared.

10 Hauing declared the names of this place, and therby also in som part, the nature: it remaineth now, that we consider, what maner of pains men suffer there. For declaration whereof, we must note, that as heauen & hel are contrarie, assigned to contrarie persons, for contrarie causes: so haue they in al respectes contrarie properties, conditions, and effectes, in such sort, as what soeuer is spoken of the felicitie of the one, maie serue to inferre the contrarie of the other. As when Saint Paul saith; that *No eie hath seene, nor eare heard, nor hart conceiued the ioies that God hath prepared for them that shal be saued*. We maie infer, that the paines of the damned must be as great. Again, when the scripture saith, that the felicitie of thē in heauen is a perfect felicitie, conteining *Omne bonum: Al goodnesse*. So that no one kinde of pleasure can be imagined which they haue not: we must thinke on the contrarie part, that the miserie of the damned must be also a perfect miserie, conteining al afflictions that maie be without wanting any. So that, as the happinesse

The paines of hel vniuersal.

1. Cor. 2.

Exo. 33.

of the good is infinite, and vniuersal: so also is the calamitie of the wicked infinite, and vniuersall. Now in this life al the miseries and pains which fal vpon man, are but particular, and not vniuersal. As for example: we see one man pained in his eies; another in his back: which particular pains notwithstanding somtimes are so extreme, as life is not able to resist them; and a man would not suffer them long for the gaining of many worlds togither. But suppose now a man were torméted in al the parts of his bodie at once, as in his head, his eies, his toong, his teeth, his throat, his stomack, his bellie, his backe, his heart, his sides, his thighs, and in al the iointes of his bodie besides: suppose (I saie) he were most cruelly tormented with extreame paines in al these partes togither, without ease or intermission: what thing could be more miserable than this? What sight more lamentable? If thou shouldest see a dog lie in the street so afflicted: I know thou couldest not but take compassion vpon him. Wel then, consider what difference there is betweene abiding these pains for a weeke, or for al eternities; in suffering them vpon a soft bed, or vpó a burning grediron & boiling fornace; among a mans friendes comforting him, or among the furies of hel whipping & tormenting him. Consider this (I saie gentle reader) & if thou wouldest take a great deale of labor, rather than abide the one, in this life: be content to sustein a little pain, rather than to incur the other in the life to come.

11 But to consider these things yet further, not onlie al these parts of the bodie which haue bin instruments to sin, shal be tormented togither, but also euerie sense both external and internal for the same cause shalbe afflicted with his particular torment, contrarie to the obiect wherin he delited most, and took pleasure in this world. As if for example, the lasciuious eies were afflicted with the vglie and fearful sight of diuels: the delicate eares, with the horrible noise of dãned spirits: the nise smel, with poisoned stench of brimstone, and other vnsupportable filth; the daintie taste, with most rauenous hunger and thirst: & al the sensible parts of the bodie with burning fire. Again, the imagination shal be tormented, with the apprehension of pains present, and to come; the memorie, with the remẽbrance of pleasures past; the vnderstanding, with consideratiõ of the felicitie lost, & the misery now come on. O poore christian, what wilt thou do amidst the multitude of so grieuous calamities?

Peculiar torments to euerie part.

12 It is a woonderful matter, and able (as one father saith) to make a reasonable man go out of his wits, to consider what God hath reuealed vnto vs in the scriptures, of the dreadful circũstãces of this punishment, and yet to see how little the reckelesse men of the world doe feare it. For first, touching the vniuersalitie, varietie, and greatnes of the pain, not only the reasons before alleged, but also diuers other considerations in the scriptures doo declare. As where it is said of the

The pains of hel exercised for torment, not for Chastisement.

damned; *Cruciabuntur die ac nocte: They shal be tormented day and night*. And again; *Date illi tormentū: Giue hir torment*, speaking of Babylon in hel, by which is signified, that the pains in hel are exercised, not for chastisement, but for torment of the parties. And tormentes commonly we see in this world to be as great & as extreme, as the wit of a man can reach to deuise. Imagin then, whē God shal lay his head to deuise tormentes (as he hath don in hel) what maner of torments wil they be?

Apoc.20. & 14. Apoc.18. Luc.16.

The fearce nature of the fire of hel.

13 If creating an element heer for our comfort (I mean the fire) he could create the same so terrible as it is, in such sort as a man would not hold his onely hand in it one day, for to gaine a kingdome: what a fire think you hath he prouided for hel, which is not created for comfort, but onely for torment of the parties? Our fire hath manie differences from that, and therefore is truely said of the holie fathers, to be but a painted and fayned fire in respect of that. For our fire was made to comfort (as I haue said) and that to torment. Our fire hath needc to be fed continually, with wood, or else it goeth out: that burneth continually, without feeding. Ours giueth light: that giueth none. Ours is out of his natural place, and therefore shifteth to ascend, and to get from vs, as we see: but that is in the natural place, where it was created, and therfore it abideth there perpetually. Ours consumeth the matter laid in it, & so quickly dispatcheth the paine: that tormenteth, but consumeth not, to the end the paine

maie

may be euerlasting. Our fire is extinguished with water, and greatly abated by the coldnes of the aire about it: that hath no suche abatement, or qualification. Finally, what a strange and incredible kind of fire that is, appereth by these words of our sauiour so often repeated: *There shal be weeping and gnashing of teeth.* Weeping is to be referred to the effect of extreme burning in that fire, for that the torment of scalding and burning inforceth teares sooner than anie other torment, as appeereth in them, which vpon the sudden doe put an hot thing into their mouth, or scald anie other part of their bodie. And * gnashing of teeth or chattering at least (as euerie man knoweth) proceedeth of great and extreme cold. Imagine then what a fire this is, which hath such extreme effects, both of heat & cold. O mightie Lord what a strange God art thou! How wonderful and terrible in al thy works and inuentions? How bountifull art thou to those that loue and serue thee? And howe seuere to them which contemne thy commandements? Hast thou deuised a way how they which lie burning in a lake of fire and brimstone, shal also be tormented with extreme cold? What vnderstanding of man can conceiue howe this may be? But thy iudgementes (O Lord) are a depth without bottome, and therfore I leaue this to thy onely prouidence, praising thee eternally for the same.

Mat. 8. 13. 22. 24. Luc. 13.

B.

* *Gnashing and chattering of the teeth are not al one; and proceed of diuers causes.*

Apoc. 21.

Psal. 35.

Particular paines for particular offenders.

14 Besides these generall paines common to all that be in that place, the scripture signifieth

also that there shal be particular torments, peculiar both in qualitie and quantitie to the sins and offences of ech offender. For to that end saith the prophet Esaie to God: *Thou wilt iudge in measure against measure.* And God saith of himselfe; *I will exercise iudgment in weight, & iustice in measure.* And that is the meaning of al those threates of God to sinners, where he saith that he wil paie thē home according to their particular works, & according to the inuentions of their own harts. In this sense it is said in the Apocal. of Babylon now throwne down into the lake; *Looke how much she hath glorified hir selfe, and hath liued in delites: so much torment and affliction giue hir.* Whereof the holie fathers haue gathered the varietie of tormentes that shal be in that place. As there be differences of sinnes: so shall there be varietie of torments (saith old Ephraem) as if the adulterer should haue one kinde of torment; the murderer, another; the theefe, another; the drunkard, another; the liar, another. As if the proud man should be trodden vnder feet, to recompence his pride: the glutton, suffer inestimable hunger: the drunkards extreme thirst: the delicious mouth filled vp with gaule: and the delicate bodie, seared with hot burning irons.

Esai.17.
Esai.28.
Ierem.2.
Apoc.20.
Psal.27.98.
Eze.24.
Osee.12.
Zach.1.

Apoc.18.

Li.de ver. Pen.ca.2.

15 The holie ghost signifieth such a thing, whē hee saith in the scriptures, of the wicked worldling; *His bread in his bellie shalbe turned into the gall of serpents: he shalbe constrained to spue out again the riches which he hath deuoured: nay, God shal put them out*

Iob.20.
A marueilous description vsed by the scripture.

of his belly again: he shal be constreined to suck the gauls of cocatrices, and the toong of an adder shall kill him: he shal pay sweetly for al that euer he hath done: & yet shal he not be consumed, but shal suffer according to the multitude of al his deuises: vtter darcknes lieth in wait for him: and fire which needeth no kindling shal eat him vp: this is the wicked mans portion from God. By which wordes and such like, it is plainly shewed, that worldlings shal receiue as it were particular and proper tormentes for their gluttonie, for their delicate fare, for their extortion, & the like. Which torments shall be greater than anie mortal toong can expresse; as may appeare by the vehement & horrible words, which the holie Ghost here vseth to insinuate the same.

16 Beside this, the scripture sheweth vnto vs not onely the vniuersalitie, particularitie, and seuerity of these pains, but also the straitnes therof, without aid, help, ease, or cõfort, when it saith: *We shall be cast in bound both hand & feet:* For it is som kind of comfort in this world, to be able to resist or striue against our afflictions: but heere wee must lie still & suffer al. Again, when he saith; *Clausa est ianua: The gate is shut.* That is, the gate of all mercie, of all pardon, of all ease, of all intermission, of all comfort, is shut vp from heauen, from earth, from the Creatour: and from creatures: insomuch as no consolation is euer to be hoped for more: as in all the miseries of this life there is alwaies some. This straitnesse is likewise most liuely expressed in that dreadfull parable of the rich

The straitnes of paines in hel.

Matt. 22.

Mat. 25.

glutton in hel: who was driuen to that necessitie; as hee desired that Lazarus might dip the top of his finger in water to coole his toong, in the mids of that fire wherein he saith he was: and yet could not he obtein it. A small refreshing (it seemeth) it would haue beene vnto him, if hee had obteined the same. But yet to shewe the straitnesse of the place, it was denied him. Oh you that liue in the sinfull wealth of the world, consider but this one example of Gods seueritie, and be afeard. This mā was in great royaltie a litle before, & nothing regarded the extreme miserie that Lazarus was in: but now would he giue a thousand worlds (if he had them) for one drop of water to coole his toong. What demand could be lesse than this? He durst not aske to be deliuered thence, or to haue his tormentes diminished, or to ask a great vessel of water to refresh his whole bodie therein: but only so much as would stick on the top of a mans finger, to cool his toong. To what need was this rich man nowe driuen? What a great imagination had hee of the force of one drop of water? To what pittifull change was his toong nowe come vnto, that was woont to be so diligently applied with all kindes of pleasant liquors? Oh that one man can not take example by another; either this is true, or else the Son of God is a liar. And then, what men are we, that seeing our selues in danger of this miserie, do not seek with more diligence to auoid the same?

Luc. 16.

The woonderful example of the rich glutton.

17 In respect of these extremities and strait dealings

dealinges of God, in denieng all comfort & consolation at this daie, the scripture saith, that men shall fall into rage, furie, and vtter impatience, blaspheming God, and cursing the daie of their natiuitie, with eating their own toongs for griefe, and desiring the rockes and mountaines to come and fall on them, to end their paines. Apoc.16. Eze.23. Apoc.13. Luc.3.

18 Nowe if we ad to this, the eternitie, and everlasting continuance of these tormentes: wee shal see that it increaseth the matter greatly. For in this world there is no torment so great, but that time either taketh awaie, or diminisheth the same. For either the tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or mittigate the matter. But heer is no such hope or comfort: but *Cruciabũtur* (saith the scripture) *in secula seculorum, in stagno ardente igne & sulphure: They shalbe tormẽted for euer, in a poole burning with fire and brimstone.* As long as God is God, so long shall they burne there: neither shall the tormentor nor the tormented die, but both liue eternallie, for the eternall miserie of the parties to be punished. *The eternity of the pains.* Apoc.21.

19 Oh (saith one father in a godly meditation) if a sinner dãned in hell did know, that he had to suffer those torments there, no moe thousands of yeeres than there be sandes in the sea, & grasse giles on the ground; or, no mo thousand millions of ages, than there be creatures in heauen, and in earth: he would greatly reioice thereof, for hee woulde comfort himselfe at the least with this *A woonderfull saieng.*

cogita-

cogitation, that once yet the matter would haue an end. But now (saith this good man) this word *Neuer*, breaketh his hart, when he thinketh on it, and that after a hundred thousand millions of worldes there suffered, he hath as far to his end as hee had at the first daie of his entrance to these tormentes. Consider (good Christian) what a length one houre would seeme vnto thee, if thou hadst but to hold thy hand in fire and brimstone, onely during the space thereof. We see, if a man be greeuously sick, though he be laid vpon a very soft bed, yet one night seemeth a long time vnto him. He turneth and tosseth himselfe from side to side, telling the clock, and counting euerie hour as it passeth, which seemeth to him a whole daie. And if a man should saie vnto him, that hee were to abide that paine but seuen yeeres togither: hee would go nigh to dispaire for griefe. Now if one night seeme so long and tedious to him that lieth on a good soft bed, afflicted only with a little ague: what will the lieng in fire and brimstone doe, when he shall know euidently, that hee shall neuer haue end thereof? Oh (deere brother) the satietie of continuance is lothsom, euen in things that are not euill of themselues. If thou shouldest be bound alwaies to eate one only meat: it would be displeasant to thee in the end. If thou should be bound to sit stil all thy life in one place without mooving: it would be grieuous vnto thee, albeit no man did torment thee in that place. What then wil it be to lie eternally, that is, world without

without end, in most exquisit tormentes? Is it any way tollerable? What iudgement then, what wit, what discretion is there left in men, which make no more account of this matter than they doe?

20 I might heere ad another circumstance which the scripture addeth; to wit, that all these tormentes shall be in darckenes: a thing dreadfull of it selfe vnto mans nature. For there is not the stoutest man in the world, if he found himself alone, and naked in extreme darcknes, & should heare a noise of spirites comming towardes him, but he would feare, albeit he felt neuer a lash frō them on his bodie. I might also ad an other circumstance, that the prophet addeth; which is, that God and good men shall laugh at them that plaie, which will be no small affliction. For as to be moned by a mans friend in time of aduersitie, is some comfort: so to be laughed at, especially by him who onely may help him, is a great and intollerable increase of his miserie.

Darcknes in hell. Mat. 8. 22.

Derision. Psal. 36.

21 And now all this that I haue spoken of hitherto, is but one part of a damned mans punishment onely, called by Diuines; *Pœna sensus:* The paine of sense or feeling; that is the paine or punishment sēsibly inflicted vpon the soule and bodie. But yet besides this, there is another part of punishment, called *Pœna damni:* The pain of losse or dāmage: which (by al learned mens opinion) is either greater, or no lesse than the former. And this is the infinite losse which a damned man hath,

Paines of dammage which the damned suffer.

hath, in being excluded for euer and euer from the sight of his creator,& his glorie. Which sight onely, being sufficient to make happie and blessed all them that are admitted vnto it, must needs be an infinite miserie to the damned man to lack that eternally. And therefore this is put as one of the first and chiefest plagues to be laid vpon him;

Esay.26. *Tollatur impius, ne videat gloriam Dei: Let the wicked man be taken awaie to hel, to the end he may not see the glorie of God.* And this losse containeth all other losses and damages in it: as the losse of eternall blisse, and ioy (as I haue said) of eternall glorie, of eternall societie with the Angels, and the like: which losses when a damned man considereth (as he cannot but consider them still) hee taketh more griefe thereof (as Diuines doe hold) than by all the other sensible torments that he abideth besides.

The worme of conscience. Mar.9. Esai.66. Eccl.7. Iudit.6.

22 Whereunto appertaineth the worme of conscience: in scripture so called, for that, as a worm lieth eating and gnawing the wood wherein she abideth: so shall the remorse of our owne conscience lie within vs, griping and tormenting vs for euer. And this worme or remorse shal principally consist in bringing to our mindes, all the meanes and causes of our present extreme calamities: as our negligences, whereby we lost the felicitie which other men haue gotten. And at euerie one of these considerations, this worm shall giue vs a deadly bit, euen vnto the hart. As when it shall laie before vs all the occasions that we

The cogitations of the damned.

had

had ſuffered to auoid this miſerie, wherein now we are fallen, and to haue gottē the glory which we haue loſt: how eaſie it had bin to haue don it, how nigh we were oftentimes to reſolue our ſelues to do it; and yet how vngraciouſly we left off that cogitation againe: how manie times we were foretolde of this danger, and yet how little care and feare we tooke of the ſame: how vaine the worldlie trifles were, wherein we ſpent our time, and for which we loſt heauen, and fel into this intollerable miſerie: how they are exalted whom we thought fooles in the world: and how we are now prooued fooles & laughed at, which thought our ſelues wiſe. Theſe things (I ſaie) and a thouſand moe being laid before vs by our own conſcience, ſhal yeeld vs infinite griefe; for that it is now too late to amend them. And this griefe is called the worme or remorſe of our own conſcience: which worme ſhal more inforce men to weepe and houle, than anie torment els, conſidering how negligently, fooliſhly, and vainly, they are come into thoſe ſo vnſupportable torments, and that now there is no more time to redreſſe their errors.

23 Now onely is the time of weeping and lamenting for theſe men: but al in vain. Now ſhal they begin to fret and fume, and maruel at themſelues, ſaying; Where was our wit? Where was our vnderſtanding? Where was our iudgement, when we followed vanities, and contemned theſe matters? This is the talke of ſinners in hell

(ſaith

Sap.5. (saith the scripture;) *What hath our pride, or what hath the glorie of our riches profited vs? They are all now vanished like a shadow: we haue wearied out our selues in the waie of iniquity & perdition, but the way of the lord we haue not known.* This (I saie) must be the euerlasting song of the damned worm-eaten cõscience in hel: eternal repentance, without profite. Whereby he shal be brought to such desperation (as the scripture noteth) as he shal turne into furie against himselfe, teare his owne flesh, rent his own soule (if it were possible) and inuite the fiendes to torment him, seeing he hath so beastly behaued himselfe in this world, as not to prouide in time, for this principal matter, onelie (indeede) to haue beene thought vpon. Oh if he could haue but an other life to liue in the world againe, how would he passe it ouer? With what diligence? With what seueritie? But it is not lawful: we onely which are yet aliue haue that singular benefit, if we know it, or would resolue our selues to make the most of it. One of these daies, we shal be past it also, and shal not recouer it again, no not one houre, if we would giue a thousand worldes for the same, as indeede the damned would doe, if they might. Let vs now therefore so vse the benefite of our present time, as when we are past hence, we haue not neede to wish our selues here againe.

24 Now is the time we may auoid al: now is the time we may put our selues out of danger of these matters: now (I saie) if we resolue our selues

out

out of hand. For we know not what shal become of vs to morrow: it may be to morrow our hearts wil be as hard & careless of these things, as they haue been heertofore, & as Pharao his heart was, after Moises departure from him. Oh that he had resolued himselfe throughly whiles Moises was with him, how happie had he been? If the rich glutton had taken the time while he was in prosperitie, how blessed a man had he been? He was Luc. 16. foretold of his miserie (as we are now) by Moises and the Prophets, as Christ signifieth: but hee would not heare. Afterward he was in such admiration of his own follie, that he would haue had Lazarus sent from Abrahams bosome vnto his brethren to warne them of his successe. But Abraham tolde him, it was bootlesse, for they would not haue beleeued Lazarus, but rather haue persecuted him as a liar, and defamer of their honourable brother dead, if he should haue come and tolde them of his tormentes. Indeed so would the wicked of the world do now, if one should come and tel them, that their parentes or friendes are damned in hel, for such and such thinges: and do beseech them to looke better to their liues, to the end by their comming hither, they do not increase the others pains, for being some cause of their damnation (for this is onely the cause of care which the damned haue, towardes the liuing, and not for anie loue they now bear thē) if (I say) such a message should com from hel, to the florishing sinners of this world,

would

would they not laugh at it? Would they not persecute eagerly the parties that shoulde bring such newes? What then can God deuise to do for the sauing of these men? What waie, what meane may he take, when neither warning, nor example of others, nor threates, nor exhortations will do anie good? We know, or may know, that leading the life which we doe, we cannot be saued. We know, or ought to know, that manie before vs haue bin damned for lesse matters. We know, & cannot choose but know, that we must shortly die, and receiue our selues, as they haue receiued: liuing as they did, or worse. We see by this laid downe before, that the paines are intollerable, and yet eternal, which do expect vs for the same. We confesse them most miserable, that for anie pleasure or commoditie of this world, are now fallen into those paines. What then should let vs to resolue, to dispatch our selues quickly of al impedimentes? To breake violently from al bonds and chaines of this wicked world, that do let vs from this true and zealous seruice of God? Why should we sleep one night in sinne, seeing that night might chance to be our last, & so the euerlasting cutting off, of al hope for the time to come?

25 Resolue thy selfe therefore (my deere brother) if thou be wise, and cleere thy selfe from this danger, while God is willing to receiue thee, & mooueth thee thereunto by these means, as he did the rich man by Moises and the Prophets

phets while he was yet in his prosperitie. Let his example be often before thine eies, & consider it throughly, and it shal doo thee good. God is a wonderful God, and to shew his patience & infinite goodnes, he wooeth vs in this life, seeketh vnto vs, and laieth himself (as it were) at our feet, to mooue vs to our own good, to win vs, to draw vs, and to saue vs from perdition. But after this life he altereth his course of dealing: he turneth ouer the leafe, & changeth his stile. Of a lamb, he becommeth a lion to the wicked: & of a sauior, a iust & seuere punisher. What can be said, or don more to moue vs? He that is forewarned, & seeth his own danger, before his face, & yet is not stirred, nor made the more warie or feareful therby, but notwithstanding wil come or slide into the same: may wel be pitied, but surely by no means can be helped, making himselfe incapable of remedies, that may be vsed.

CHAP. X.

Of the most honorable and munificent rewards proposed to al them that truely serue God.

THE reasons and considerations laid downe before in the former chapters might wel suffice to stir vp the heart of anie reasonable Christian, to take in hand this resolution, whereof we talke, and wherunto I so much couet to persuade thee

(for thy onlie good & gain) gẽtle reader. But for that al hartes are not of one constitution in this respect, nor al drawne and stirred with the same meanes: I purpose to adioin heer a consideration of commoditie, whereunto commonly ech man is prone by nature. And therefore I am in hope it shal be more forcible to that we goe about, than any thing else that hitherto hath been spoken. I meane then to treat of the benefits which are reaped by seruice of God, of the gaine drawn thence, and of the good pay and most liberall reward which God performeth to his seruantes, aboue al the maisters created, that may be serued. And though the iust feare of punishment (if we serue him not) might be sufficient to driue vs to this resolution: and the infinite benefits alreadie receiued, induce vs to the same, in respect of gratitude (of both which somewhat hath beene said before:) yet am I content so farre to inlarge this libertie to thee (good reader) that except I shew this resolution, which I craue to be more gaineful and profitable than any thing else in the world that can be thought of: thou shalt not be bound vnto it for anie thing that hitherto hath been said in that behalfe. For as God in al other things is a God of great maiestie, ful of bountie, liberalitie, and princely magnificence; so is he in this point aboue al other: in such sort, as albeit whatsoeuer we do, or can do, is but du debt vnto him, and of it selfe deserueth nothing: yet of his munificẽt maiestie, he letteth passe no one iot of

God the best paimaister.

our ſeruice vnrewarded, no not ſo much as a cup of cold water. Mat. 10. Mar. 9.

2 God commanded Abraham to ſacrifice vnto him his only ſon Iſaac, which he loued ſo much: but when he was readie to doo the ſame, God ſaid; Doo it not, it is enough for me that I ſee thine obedience. And becauſe thou haſt not refuſed to doo it, I ſweare to thee (ſaith he) by my ſelfe, that I wil multiply thy ſeed as the ſtarres of heauen, and the ſandes of the ſea: and among thē alſo one ſhal be Chriſt, the Sauiour of the world. Was not this a good pay for ſo little pains? King Dauid one night began to thinke with himſelfe, that he had now an houſe of Cedar, and the Ark of God lay but vnder a tent, and therefore reſolued to build an houſe for the ſaid Arke. Which onelie cogitation God tooke in ſo good part, as he ſent Nathan the Prophet vnto him preſently, to refuſe the thing, but yet to tel him, that for ſo much as he determined ſuch a matter: GOD would build an houſe, or rather a kingdome, to him, and his poſteritie, which ſhould laſt for euer, and from which he would neuer take away his mercie, what ſins or offences ſoeuer they cōmitted. Which promiſe we ſee now fulfilled, in Chriſt his church, raiſed out of that family. What ſhould I recite manie like exāples? Chriſt giueth a general note heerof, when he calleth the workmen and paieth to ech man his wages, ſo duely: as alſo, when he ſaith of himſelfe; *Behold I come quickly, & my reward is with me.* By which places is euident,

Gen. 22.

2. Reg. 7.

Pſal. 88.

Mat. 20. Apoc. 22.

euidēt, that God suffereth no labor in his seruice to be lost or vnpaid. And albeit (as after in place conuenient shal be shewed) he paieth also, and (that abundantly) in this life: yet (as by those two examples appeareth) he deferreth his chief paie, vnto his comming in the end of the daie, that is, after this life, in *The resurrection of the iust*: as himselfe saith in another place.

Luc.14.

3 Of this paiment then reserued for Gods seruants in the life to com, we are now to consider; what, and what maner a thing it is, and whether it be worth so much labour and trauel, as the seruice of God requireth or no. And first of al, if we wil beleeue the holie scripture, calling it a kingdome, an heauenly kingdome, an eternal kingdom, a most blessed kingdom: we must needs cōfesse it to be a marueilous great reward. For that worldlie princes do not vse to giue kingdoms to their seruantes for recompence of their labours. And if they did, or were able to do it: yet could it be neither heauenly nor eternall, nor a blessed kingdome. Secondly, if we credite that which Saint Paul saith of it; *That neither eie hath seene, nor eare hath heard, nor hart of man conceiued*, how great a matter it is: then must we yet admitte a greater opinion thereof, for that we haue seene manie woonderful thinges in our daies; we haue heard more woonderful; we may conceiue most woonderful, and almost infinite. How then shal we com to vnderstand the greatnes and value of this reward? Surely no toong created, either of

Mat.25.
2.Tim.4.
2.Pet.1.
Luc.14.

1.Cor.2.
Esai.64.

man

man or Angell, can expresse the same: no imagination conceiue; no vnderstanding comprehend it. Christ himselfe hath said; *Nemo scit, nisi qui accipit: No man knoweth it, but he that enioieth it.* And therefore he calleth it *Hidden manna*, in the same place. Notwithstãding, as it is reported of a learned Geometritian, that finding the length of Hercules foote, vpon the hill Olympus, drew out his whole bodie, by the proportion of that one part: so we by som thing set down in scripture, & by some other circumstances agreeing thereunto, may frame a coniecture of the matter, though it come far behind the thing it selfe. Apoc.2.20.

4 I haue shewed before how the scripture calleth it an heauenly, an euerlasting, & a most blessed kingdom: wherby it is signified, that all must be kinges that are admitted thither. To like effect it is called in other places; *A crown of glorie, a throne of maiestie, a paradise, or place of pleasure, a life euerlasting.* S. Iohn the Euangelist being in his banishment, by speciall priuiledge, made priuie to some knowledge & feeling thereof, as well for his own comfort, as for ours, taketh in hand to describe it, by compariso of a citie: affirming that the whole citie was of pure gold, with a great and high wall of the pretious stone, called Iaspis. This wall had also twelue foundations, made of twelue distinct pretious stones, which hee there nameth: also twelue gates, made of twelue rich stones, called Margarits; & euerie gate was an entire Margarit. The streetes of the citie were paued with golde, Apoc.2.& 3. Mat.16. Luc.10. Ap.21.& 22. *The description of paradise.*

interlaid also with pearles and pretious stones. The light of the citie was the cleerenes and shining of Christ himselfe, sitting in the middest therof: from whose seat proceeded a riuer of water, as cleer as christall to refresh the citie; and on both sides of the bankes, there grewe the tree of life, giuing out continuall & perpetual fruit: there was no night in that citie, nor anie defiled thing entered there: but they which are within shall reign (saith he) for euer and euer.

5 By this description of the most rich & precious thinges that this worlde hath, S. Iohn would giue vs to vnderstand the infinite value, glorie, & maiestie of this felicitie, prepared for vs in heaue: though (as I haue noted before) it being the princely inheritaunce of our Sauiour Christ, the kingdom of his father, the eternall habitation of the holie Trinitie prepared before all worldes, to set out the glorie, and expresse the power of him that hath no end or measure, either in power or glorie: we may verie wel think with S. Paul, that neither toong can declare it, nor hart imagin it.

Heb. 1.
Mat. 13.

6 When God shall take vpon him to do a thing for the vttermost declaration (in a certaine sorte) of his power, wisedom, and maiestie; imagin you, what a thing it will be. It pleased him at a certein time, to make certaine creatures to serue him in his presence, and to be witnesses of his glorie: and thereupon with a worde, created the Angels, both for number, and * perfectiō, so strange and woonderful, as make the mens vnderstanding astonished

The creation of Angels.

B.

* *Great excellencie of giftes may be ascribed vnto them: but not perfection.*

astonished to thinke of it. For as for their number they were almost infinite, passing the number of all the creatures of this inferior worlde, as diuers learned men, and some ancient fathers do think: though Daniell (according to the fashion of the scripture) doe put a certaine number for an vncertain, when he saith of Angels; *A thousand thousands did minister vnto him* (that is, vnto God) *& ten thousand times an hundred thousand did stand about him to assist.* And for their perfection of nature, it is such (being as the scripture saith, spirites, and like burning fire) as they far surpasse al inferiour creatures, in naturall knowledge, power, and the like. What an infinite maiestie doth this argue in the creator? Dan.1. Psal.113.

7 After this, when manie of these Angels were fallen: it pleased God to create another creature, far inferior to this, for to * fil vp the places of such as had fallen: & therupon created man of a piece of claie, as you knowe, appointing him to liue a certaine time in a place distant frō heauē, created for this purpose, which is this worlde: a place of intertainment & trial for a time, which afterward is to be destroied againe. But yet in creating of this transitorie worlde (which is but a cottage of his owne eternall habitation) what power, what magnificence, what maiestie hath hee shewed? what heauens, and how woonderfull hath he created? What infinite starres and other lightes hath he deuised? What elements hath he framed? And how marueilously hath he cōpact thē togi- *The creation of the world, to expresse the power of God.*

B

* *We may not wel restreine the purpose of God onely to this: besides that it may be doubted likewise by what warrant that opinion doth stand.*

ther? The seas tossing and tumbling without rest, and replenished with infinite sortes of fish; the riuers running incessantly through the earth like veins in the body, and yet neuer to be empty nor ouerflow the same: the earth it selfe so furnished with all varietie of creatures, as the hundred part therof is not imploied by man, but onely remaineth to shew the full hand, & strong arme of the creator. And all this (as I said) was done in an instant, with one word onely: and that for the vse of a small time, in respect of the eternitie to come. What then shall wee imagine that the habitation prepared for that eternitie shal be? If the cottage of his meanest seruaunt (and that made onely for a time, to beare off as it were a shower of rayne) be so princely, so gorgeous, so magnificent, so ful of maiestie, as we see this world is: what must we thinke that the kings pallace it selfe is, appointed for all eternitie; for him and his friendes, to raign togither? We must needs thinke it to be as great, as the power and wisedome of the maker could reach vnto, to perform: & that is, incomparable, & abouc all measure infinite. The great king Assuerus, which raigned in Asia ouer an hundred twēty & seuē prouinces, to discouer his power & riches to his subiectes, made a feast (as the scripture saith) in his citie of Susa, to all princes, states, and potentates, of his dominions, for an hundred and fourescore daies togither. Esaie the prophet saith: that our God and Lord of hostes wil make a solemne banket to all his people vpon the hill

Ester. 1.

Esai. 25.

and

and mount of heauen, and that an harueſt banket of fat meates, and pure wines. And this banket ſhall be ſo ſolemne, as the verie ſon of God himſelfe chiefe Lord of the feaſt ſhall be content to gird himſelfe, and to ſerue in the ſame, as by his own wordes hee promiſeth. What maner of banket then ſhall this be? Howe magnificent? Howe full of maieſtie? Eſpecially ſeeing it hath not only to endure an hundred and foureſcore daies (as that of Aſſuerus did) but more than a hundred & foureſcore millions of ages: not ſerued by men (as Aſſuerus feaſt was) but by Angels and the verie ſonne of God himſelfe: not to open the power and riches of a hundred twētie and ſeuen prouinces, but of God himſelfe, King of kinges, and Lord of Lords, whoſe power and riches ar without end, and greater than all his creatures togither can conceaue? How glorious a banket ſhall this be then? How triumphant a ioie of this feſtiuall daie? O miſerable and fooliſhe Children of men, that are borne to ſo rare and ſingular a dignitie, and yet cannot be brought to conſider, loue, or eſteeme of the ſame!

8 Other ſuch conſiderations there be to ſhew the greatneſſe of this felicitie: as that, if GOD hath giuen ſo manie pleaſures and comfortable gifts in this life (as we ſee are in the world) being a place notwithſtanding of baniſhment, a place of ſinners, a vale of miſerie, and the time of repēting, weeping and wailing: what will he do in the life to come, to the iuſt, to his friends, in the time of

The pleaſures and commodities of this life.

Apoc.19. of ioy, and mariage of his Son? This was a most
In soliloquijs animæ ad Deum. forcible consideration with good Sainct Augustine, who in the secret speeche of his soule with God, said thus: O Lord, if thou for this vile bodie of ours, giue vs so great and innumerable benefites, from the sacrament, from the aire, from the earth, from the sea: by light, by darckneſſe, by heat, by shadow, by dewes, by showers, by winds, by rains, by birdes, by fishes, by beastes, by trees, by multitude of herbes, & varietie of plants, & by the ministerie of all thy creatures: O sweete Lord what maner of thinges, how great, how good, & how innumerable are those which thou hast prepared in our heauenly countrey, where wee shall see thee face to face? If thou doe so great thinges for vs in our prison: what wilt thou giue vs in our pallace? If thou giuest so manie thinges in this world, to good and euill men togither: what hast thou laid vp for onely good men in the world to com? If thine enimies & friends togither ar so well prouided for in this life: what shal thy only friends receiue in the life to com? If there be so great solaces in these daies of tears: what ioy shal there be in that day of mariage? If our iail contain so great
Apoc.19. matters: what shall our countrey and kingdome
Psal.30. doe? O my Lorde and God, thou art a great God *And great is the multitude of thy magnificence and sweetnes.* And as there is no end of thy greatnesse nor nũber of thy wisedom, nor measure of thy benignitie: so is there neither end, nũber, nor measure of thy rewards, towardes them that loue and

fight

ght for thee. Hitherto Sainct Auguſtine.

9 Another waie to coniecture of this felicitie to conſider the great promiſes which God maketh in the ſcriptures, to honor & glorifie man in the life to com: *Whoſoeuer ſhal honor me* (ſaith god) *I will glorifie him.* And the prophet Dauid as it were complaineth ioifully, that Gods friendes were ſo much honoured by him. Which hee might with much more cauſe haue ſaid, if he had liued in the new teſtament, and hadde heard that promiſe of Chriſt whereof I ſpake before, that his ſeruaunts ſhould ſit downe and banket, and that himſelfe would ſerue and miniſter vnto them in the kingdom of his father. What vnderſtanding can conceaue, how great this honour ſhall be? But yet in ſome part it maie be geſſed, by that he ſaith that they ſhall ſit in iudgement with him: and (as Sainct Paule addeth) ſhall be iudges not onely of men, but alſo of Angels. It may alſo be coniectured by the exceeding great honor, which God at certaine times hath done to his ſeruantes, euen in this life. Wherein notwithſtanding they are plaied to be deſpiſed, and not to be honored. What great honor was it that he did to Abraham in the ſight of ſo manie kings of the earth, as of Pharao, Abimilech, Melchiſedech, & the like? What honor was that hee did to Moiſes and Aaron in the face of Pharao & al his court, by the woonderful ſignes that they wrought? What exceſſiue honor was that he did to holie Ioſue, whē in the ſight of all his armie, hee ſtaied the ſun and moone in the

How much God honoreth man.
1.Reg.2.
Pſal.138.
Luc.12.
Mat.16.
Luc.22.
1.Cor.6.
Mat.10.
Gen.12.
14.20.
Exod.5.
6.7.8.
Ioſu.10.

midſt

midst of the firmament, at Iosue his appointment, obeying therein (as the scripture saith) to the voice of a man? What honour was that he did
Esai.38. to Esaie in the sight of king Ezechias, when hee made the sun to goe backe tenne degrees in the heauens? What honour was that he did to Helias
3.Reg.17. in the sight of wicked Achab, when hee yeelded the heauens into his hands, and permitted him to saie, that neither raine, nor dew should fall vpon the ground (for certain yeeres) but by the wordes of his mouth onely? What honor was that he did
4.Reg.5. to Elizeus in the sight of Naaman the noble Syrian, whom he cured only by his word from the leprosie: and his bones after his death, raised (by
4.Reg.13. onely touching) the dead to life? Finally (not to alledge moe examples heerin) what singular honor was that hee gaue to all the Apostles of his son, that as manie as euer they laid hands on, were
Acts.5. healed from all infirmities, as Sainct Luke saith?
Acts.19. Nay (which is yet more) the verie girdle & napkins of Sainct Paule did the same effect; and yet more than that also, as manie as came within the only shadow of Saint Peter were healed frō their
Acts.5. diseases. Is not this marueilous honor, euē in this life? Was there euer monarch, prince, or potētate of the world, which could vaunt of such pointes of honor? And if Christ did this, euē in this world to his seruants, whereof notwithstanding he saith
Iohn.18. his kingdome was not; what honor shal we think
2.Tim.4 he hath reserued for the worlde to come, where
Apoc.4 his kingdome shall be, and where all his ser-

uants

auntes ſhall bee crowned as Kinges with
im?

10 An other declaration yet of this matter is aid downe by Diuines for opening of the great- neſſe of this beatitude in heauen: and that is, the onſideration of three places, whereto man by is creation is appointed. The firſt is his mothers womb, the ſecond this preſent world, the third is *Calum Empireum*, which is, the place of bliſſe in he life to come. Now in theſe three places, wee muſt hold the proportion (by al reaſon) which ve ſee ſenſibly to be obſerued betweene the firſt wo. So that look in what proportion the ſecond oth differ frō the firſt: in like meaſure muſt the ird differ frō the ſecond, or rather much more: eing that the whole earth put togither, is by al hiloſophie, but as a pricke or final point in re- pect of the maruelous greatneſſe of the heauens. y this proportion then we muſt ſaie, that as far s the whole world doth paſſe the wombe of one riuate woman: ſo much in al beautie, delites, nd maieſtie doth the place of bliſſe paſſe al this hole world. And as much as a man liuing in the orld doth paſſe a childe in his mothers belly, in rength of bodie, beautie, wit, vnderſtanding, arning, and knowledge: ſo much and far more, ooth a Saint in heauen paſſe men of this world, al theſe thinges and manie moe beſides. And much horror as a man would haue, to turn in- his mothers wombe againe: ſo much would a lorified ſoule haue to returne into this world a- gaine.

The three places whereto a man is appointed.

B

**It is rather a coniecture, than grounded vpon anie ſufficient warrant, to ſet downe ſo iuſt a proportion heerin.*

gaine. The nine monethes also of life in the mothers wombe, are not so little in respect of mans life in the world, as is the longest life vpon earth, in respect of the eternal in heauē. Nor the blindnes, ignorance, and other miseries of the child in his mothers wombe, are any way comparable to the blindnes, ignorance, & other miseries of this life, in respect of the light, cleere knowledge, and other felicities of the life to come. So that by this also some coniecture may be made of the matter which we haue in hand.

Two parts of felicity in heauen.

11 But yet to consider the thing more in particular, it is to be noted, that this glorie of heauen shal haue two parts: the one belōging to the soul; the other belonging to the bodie. That which belongeth to the soule, consisteth in the vision of God, as shal be shewed after: that which belongeth to the body, consisteth in the change & glorification of our flesh, after the general resurrection, that is, whereby this corruptible bodie of ours, shal put on incorruption (as S. Paul saith) & of mortal, become immortal. Al this flesh (I say) of ours, that now is so combersom, and grieueth the minde; that now is so infested with so manie inconueniences; subiect to so many mutations; vexed with so many diseases; defiled with so many corruptions; replenished with so infinit miseries & calamities, shal then be made glorious, & most perfect to endure for euer, without mutation, & to reign with the soul, world without end. For it shal be deliuered from this lumpish heauines,

That which concerneth the bodie.

1. Cor. 15.

Sap. 9.
Eph. 4.

nes, wherewith it is pestered in this life: from al diseases likewise & pains of this life, and from al troubles and incombrances belonging to the same, as sin, eating, drinking, sleeping and such like. And it shal be set in a most florishing estate of health, neuer deceiueable again. So florishing, that our Sauior Christ saith; that *At that daie shall the iust shine as the sun in the kingdome of their father.* Mat. 13. A marueilous saying of Christ, and in humane sense almost incredible, that our putrified bodies should shine & becom as cleer as the sun. Whereas in the contrarie part, the bodies of the damned shal be as blacke and vglie, as filth it selfe. So likewise al the senses togither, finding then their proper obiects, in much more excellencie than euer they could in this world (as shal be shewed after) euen euerie part, sense, member and ioint, shal be repleniished with singular comfort, as the same shal be tormented in the damned. I wil heer alledge Anselmus his words, for that they expresliuelie this matter. Al the glorified bodie (saith he) shal be filled with abundance of al kinde of Cap. 57. pleasure, the eies, the eares, the nose, the mouth, the hands, the throat, the lungs, the heart, the stomak, the back, the bones, the marrow, the entrals themselues, and euerie part therof shal be repleniished with such vnspeakable sweetnes & pleasure, that truely it may be said; that *The whole man is made to drinke of the riuer of Gods diuine pleasures, & made dronken with the abũdance of Gods house.* Psal. 35. Besides al which, it hath perpetuitie, whereby it is made

made sure now, neuer to die, or alter from his felicitie, according to the saying of scripture; that
Sap.5. *The iust shall liue for euer.* Which is one of the chiefest prerogatiues of a glorified bodie; for that by this, al care and feare is taken awaie, al danger of hurt and noiance remooued from vs.

That which concerneth the soule.

12 But now to come to that point of this felicitie, which perteineth to the soule, as the principal part, it is to be vnderstood, that albeit there be many things that do concur in this felicity, for the accomplishment and perfection of happines: yet the fountaine of al is but one only thing, called by Diuines; *Visio Dei beatifica:* The sight of God that maketh vs happie. *Hæc sola est summum bonum nostrum*, saith S. Augustine: This onelie
Aug. l. de Tri. ca. 13. sight of God, is our happinesse. Which Christ
Ioh. 17. also affirmeth, when he saith to his father; *This is life euerlasting, that men know the true God, and Iesus Christ whom thou hast sent.* Saint Paul also putteth
1. Cor. 13. our felicitie; *In seeing God face to face.* And S. Iohn, *In seeing God, as he is.* And the reason of this is, for that al the pleasures and contentations in the world, being onlie sparckles and parcels sent out from God: they are al conteined much more perfectly and excellently in God himselfe, than they are in their own natures created: as also al the perfections of his creatures are more fully in him, than in themselues. Whereof it followeth, that whosoeuer is admitted to the vision & presence of God, he hath al the goodnes and perfection of creatures in the world vnited togi-

ther,

ther,& preſented vnto him at once. So that what ſoeuer deliteth either body our ſoul: there he enioieth it wholy knit vp togither as it were in one bundle,and with the preſence thereof is rauiſhed in al parts both of mind and bodie : as he cannot imagine, thinke, or wiſh for any ioy whatſoeuer, but there he findeth it in his perfection: there he findeth al knowledge,al wiſdom,al beautie,al riches,al nobilitie,al goodnes,al delite,& whatſoeuer beſide either deſerueth loue and admiration, or worketh pleaſure or contentation. Al the powers of the mind ſhal be filled with this ſight, preſence,and fruition of God:al the ſenſes of our bodie ſhal be ſatiſfied : God ſhal be the vniuerſal felicitie of al his ſaintes, conteining in himſelfe al particular felicities, without end, number, or meaſure. He ſhal be a glaſſe, to our eies : muſick, to our eares:honie,to our mouthes:moſt ſweet & pleaſant balm,to our ſmel:he ſhal be light to our vnderſtanding:contentation to our wil:continuation of eternitie to our memorie.In him ſhal we enioy al the varietie of times that delite vs heere: al the beautie of creatures that allure vs heer : al the pleaſures & ioies that content vs heer. In this viſion of God (ſaith one Doctor) we ſhal know: we ſhal loue:we ſhal reioice: we ſhal praiſe. We ſhal know the very ſecretes and iudgementes of God : which are a depth without bottome. Alſo the cauſes,natures, beginninges,offſpringes, and ends of al creatures.We ſhal loue incomparably both God (for the infinite cauſes of loue that we

Hug.li.4. de anima, cap.15.

Knowledge.
Pſal.35.
Loue.

see in him) and our companions as much as our selues, for that we see thē as much loued of God as our selues: & that also for the same, for which we are loued. Whereof insueth, that our ioy shal be without measure: both for that we shal haue a particular ioy for euerie thing we loue in God (which are infinite) and also for that, we shal reioice at the felicitie of euerie one of our companions, as much as at our owne, & by that means wee shal haue so manie distinct felicities, as we shal haue distinct companions in our felicitie: which being without number, it is no maruel though Christ said; *Goe into the ioy of the Lorde*, and not, let the Lordes ioy enter into thee: for that no one hart created can receiue the fulnesse and greatnesse of this ioy. Heereof it followeth lastly, that we shal praise God without end or wearines, with al our hart: with al our strength: with al our powers; with al our harts: according as the scripture saith; *Happie are they that liue in thy house (O Lord) for they shal praise thee eternallie without end.*

The greatnes of ioy in heauen.

Mat.25.

Psal.83.

13 Of this most blessed vision of God, the holy father Saint Austen writeth thus; *Happie are the cleane of hart: for they shal see God* (saith our Sauior) Then is there a vision of GOD (deer brethren) which maketh vs happie; a vision (I saie) which neither eie hath seen in this world, nor eare hath heard, nor hart conceiued. A vision, that passeth al the beautie of earthlie things, of gold, of silue of woods, of fields, of sea, of aire, of sun, of moo

Tra.4. in ep. Ioh.

Mat.5.

of ſtars, of Angels: for that al theſe thinges haue their beautie from thence; *Wee ſhal ſee him face to face* (ſaith the Apoſtle) *And we ſhal know him, as we are knowne.* We ſhal know the power of the father: we ſhal know the wiſdom of the Sonne, we ſhal know the goodneſſe of the holie Ghoſt: we ſhal know the indiuiſible nature of the moſt bleſſed Trinitie. And this ſeeing of the face of God, is the ioy of Angels, and al ſaints in heauen. This is the reward of life euerlaſting: this is the glorie of bleſſed ſpirits: their euerlaſting pleſure; their crown of honor: their game of felicity: their rich reſt: their beautiful place: their inward and outward ioy; their diuine paradiſe: their heauenly Ieruſalem: their felicitie of life: their fulneſſe of bliſſe: their eternal ioy: the peace of God, that paſſeth al vnderſtanding. This ſight of god, is the ful beatitude, the total glorification of man, to ſee him (I ſay) that made both heauen & earth, to ſee him that made thee, that redeemed thee, that glorified thee. For in ſeing him, thou ſhalt poſſes him: in poſſeſſing him, thou ſhalt loue him: in louing him, thou ſhalt praiſe him. For he is the inheritãce of his people: he is the poſſeſſion of their felicitie: he is the reward of their expectatiõ. *I wil be thy great reward* (ſaith he) to Abraham. O Lord, thou art great, & therefore no maruel if thou be a great reward. The ſight & fruitiõ of thee therfore is al our hire, al our reward, al our ioy & felicitie, that we expect: ſeing thou haſt ſaid: that *this is life euerlaſting to ſee and know thee our true God, & Ieſus*

1.Cor.3. *Aug.c.36. ſoliloq.* 1.Cor.13. Pſal.4. Gen.15. Ioh.17.

whom thou hast sent.

14 Hauing now declared the two general parts of heauenly felicitie, the one apperteining to our soule, the other to our bodie: it is not hard to esteeme, what excesse of ioy, both of them ioined togither shal work, at that happie day of our glorification. O ioy aboue al ioies, passing al ioy, & without which there is no ioy, when shal I enter into thee (saith Saint Austan) when shal I enioy thee to see my God that dwelleth in thee? O euerlasting kingdome; O kingdome of al eternities; O light without end; O peace of God that passeth al vnderstanding, in which the soules of saints do rest with thee; *And euerlasting ioy is vpon their heads, they possesse ioy & exultation: and al paine and sorrow is fled from the*. O how glorious a kingdom is thine (O Lord) wherin al saints do raigne with thee; *Adorned with light, as with apparel; & hauing crownes of precious stones on their heads?* O kingdom of euerlasting blisse, wher thou, O Lord, the hope of al saints art, and the diadem of their perpetual glorie, reioysing them on euery side, with thy blessed sight. In this kingdom of thine, there is infinite ioy, and mirth without sadnes; health, without sorrow; life, without labor; light, without darckneſse; felicitie, without abatement; al goodnes, without anie euil. Where youth florisheth, that neuer waxeth old: life, that knoweth no end: beautie that neuer fadeth: loue, that neuer cooleth: health, that neuer diminisheth: ioy, that neuer ceaseth. Where sorrow is neuer felt;

Cap. 35. soliloquiorum.

Phil. 4.

Esai. 51.
Esai. 35.

Psal. 103.
Psal. 20.

complaint is neuer hard; matter of sadnesse is neuer seen; nor euill successe is euer feared. For that they possesse thee (O Lord) which art the perfection of their felicitie.

15 If we would enter into these considerations, as this holy man, and other his like did: no doubt but we should more be inflamed with the loue of this felicitie, prepared for vs, than we are: and consequently should striue more to gaine it than we do. And to the end thou maist conceaue some more feeling in the matter (gentle reader) consider a little with me, what a ioifull daie shall that be at thy house, when hauing liued in the feare of God, & atchiued in his seruice the end of thy peregrinatiõ, thou shalt come (by the means of death) to passe from miserie and labour to immortalitie: and in that passage (when other men begin to fear) thou shalt lift vp thy head in hope, according as Christ promiseth, for that the time of thy saluation commeth on. Tell me what a day shall that be, when thy soule, stepping foorth of prison, and conducted to the tabernacle of heauen, shal be receiued there, with the honourable companies and troupes of that place? With all those blessed spirites mentioned in scripture, as principalities, powers, vertues, dominations, thrones, Angels, Archangels, Cherubins, and Seraphins: also with the holie Apostles & disciples of Christ, Patriarchs, Prophetes, Martyrs, Innocentes, Confessors, and Saints of God? All which shall triumph now at thy coronation and glorification,

A comfortable consideration.

Luc. 21.

Ephes. 1.
Colos. 1.
1. Thes. 1.
Esai. 6.

Luc. 15.

cation. What ioy wil thy soul receaue in that day, when she shal be presented, in the presence of all those states, before the seat & maiesty of the blessed Trinitie, with * recitall & declaratiō of all thy good works, and trauels suffered for the loue and seruice of God? When there shall be laid down in that honorable consistorie, al thy vertuous deeds, al the labours that thou hast taken in thy calling; al thy almes; al thy praiers; all thy fasting; all thy innocencie of life; all thy patience in iniuries; al thy constancie in aduersities; all thy temperance in meates; all the vertues of thy whole life? When all (I saie) shalbe recounted there, al commended, al rewarded: shalt thou not see now the valure and profite of vertuous life? Shalt thou not confesse, that gainefull and honorable is the seruice of God? Shalt thou not nowe be glad, and blesse the houre, wherein first thou resoluedst thy selfe to leaue the seruice of the worlde to serue God? Shalt thou not thinke thy selfe beholding to him or hir, that perswaded thee vnto it? Yes verilie.

B

* *This must needes be warily takē: otherwise, with the cōfort that is sought therby, ther may be daunger of error also.*

The ioy of securitie.

16 But yet (more than this) when as beeing so ncere thy passage heere, thou shalt consider into what a port & hauen of securitie thou art come, and shalt looke backe vpon the daungers which thou hast passed, and wherein other men are yet in hazard: thy cause of ioy shal greatly be increased. For thou shalt see euidently howe infinite times thou wert to perish in that iourney, if God had not held his speciall hand ouer thee. Thou

shalt

ſhalt ſee the dangers wherein other men are; the death & damnatiō wherinto many of thy friends and acquaintance haue fallen; the eternal paines of hell incurred by manie, that vſed to laugh, and be merrie with thee in the world. All which ſhall augment the felicitie of this thy bleſſed eſtate. And now for thy ſelf, thou maieſt be ſecure, thou art out of all danger for euer and euer. There is no more need now of feare, of watch, of labor, or of care. Thou mayſt laie down all armor now better than the childrē of Iſrael might haue done, when they had gotten the land of promiſe. For there is no more enimie to aſſaile thee; there is no more wilie ſerpent to beguile thee; al is peace; al is reſt, al is ioy; al is ſecurity. Good S. Paul hath no more need now to labor in the miniſterie of the word, neither yet to faſt, to watche, or to puniſh his bodie: Good old Ierome maie now ceaſſe to afflict himſelfe both night and day, for the conquering of his ſpirituall enemy. The onely exerciſe muſt be now to reioice, to triumph, to ſing *Halleluias*, to the lamb, which hath brought thee to this felicitie, and will keep thee in the ſame, world without end. What a cōfort wil it be to ſee that lambe ſitting on his ſeat of ſtate? If the wiſe men of the eaſt came ſo far off, and ſo reioyced to ſee him in the manger: what will it be to ſee him ſitting in his glorie? If Sainct Iohn Baptiſt did leape at his preſence in his mothers bellie: what ſhal his preſence doe in his roial and eternall kingdome? It paſſeth all other glorie that ſaintes haue in

Ioſ.21,22.

Gen.3.
Sap.17.

1.Cor.9.

Ierom ep.22. ad Euſt.

Apoc.19.

Mat.2.

Luc.1.

heauen (saith Sainct Austen) to be admitted to the inestimable sight of Christ his face, and to receaue the beames of glorie, from the brightnes of his maiestie. And if we were to suffer tormentes euerie day, yea to tollerate the verie paines of hel for a time, thereby to gain the sight of Christ, and to be ioined in glorie to the number of his saints; it were nothing in respect of the reward. O that we made such account of this matter, as this holie and learned man did: we would not liue as we doe, nor leese the same for such trifles as most doe.

Meeting with our friendes in heauen.

17 But to goe forward yet further in this consideration: imagin besides all this, what a ioy it shal be vnto thy soule at that day, to meet with all hir godlie friendes in heauen, with father, with mother, with brothers, with sisters, with wife, with husband, with maister, with scholers, with neighbors, with familiars, with kindred, with acquaintance: the welcomes, the mirth, the sweete imbracements that shal be there, the ioy wherof (as noteth wel Saint Cyprian) shall be vnspeakable. Ad to this, the daily feasting, and inestimable triumph, which shall be there, at the arriuall of new brethren and sisters comming thither from time to time, with spoiles of their enimies, conquered and vanquished in this worlde. O what a

B

* *There be diuers of this mind: but seeing that the knowledge of father and mother, and such like, is earthlie knowledge, and all earthly knowledge shall then be abolished: I see not how it may be warranted that wee shall then haue remembrance or knowledge of anie such; saiuing onely as they are members of one bodie, and not as our father, kinsman, or friend.* a Cyp. lib. de mortalitate.

com-

comfortable ſight will it be to ſee thoſe ſeates of Angels fallen, filled vp againe with men and women frō day to day? To ſee the crownes of glory ſet vpon their heades, and that in varietie, according to the varietie of their conqueſtes. One *b* for martirdome or confeſſion, againſt the perſecutor: an other for chaſtitie, againſt the fleſh: an other for pouertie or humilitie, againſt the world: another for manie conqueſtes togither, againſt the Diuel. There the glorious companie of Apoſtles (ſaith holie Cyprian) there the number of reioiſing prophetes, there the innumerable multitude of martirs ſhall receaue the crownes of their deaths and ſufferings. There triumphing virgins, which haue ouercome concupiſcence with the ſtrength of continencie: there, the good almers, which haue liberally fedde the poore, and (keeping Gods commaundementes) haue tranſferred their earthly riches to the ſtore-houſe of heauen, ſhall receaue their due and peculiar reward. O how ſhall vertue ſhew hir ſelfe at this daie? How ſhall good deedes content their doers? And among all other ioies and contentations, this ſhall not be the leaſt, to ſee the poore ſoules that come thither on the ſudden from the miſeries of this life, howe they (I ſaie) ſhall remaine aſtoniſhed, and as it were, beſide themſelues, at the ſudden mutation, and exceſſiue honour done vnto them. If a poore man that were out of his waie, wandering alone vpon the moūtaines in the midſt of a darke and a tempeſtious night

b 2. Tim. 4. Apo. 2. 3. 4.

Lib. de mortalitate.

A compariſon.

night, farre from companie, destitute of monie, beaten with raine, terrified with thunder, stiffe with cold, wearied out with labour, almost famished with hunger and thirst: and neare brought to dispaire with multitude of miseries, should vpon the sudden, in the twinckling of an eie, be placed in a goodly, large, and rich pallace, furnished with all kind of cleere lights, warme fire, sweete smels, daintie meates, soft beds, pleasant musick, fine apparel, and honourable companie: al prepared for him, & attending his comming, to serue him, to honour him, and to annoint and crowne him a king for euer: what coulde this poore man doe? How would he looke? What could hee saie? Surely I thinke hee could saie nothing, but rather would weepe in silence for ioy, his heart being not able to containe the sudden and exceeding greatnes thereof.

18 Well then, so shall it be, and much more with these twise happie souls, that com to heaue. For neuer was there cold shadow so pleasant in hot burning sunnie daie; nor the welspring to the poore traueller in his greatest thirst of the sommer; nor the repose of an easie bed to the wearied seruant after his labor at night: as shall be the rest of heauen to an afflicted soule which cometh thither. O that we could conceiue this, that we could imprint this in our harts (deer brother) would we follow vanities as we doe? Would we neglect this matter as we doe? Surely our coldnes in seeking after these ioyes doth proceede of the

small

nall opinion we do conceiue of them. For if we nade ſuch account and eſtimate of this iewell, as other merchants before vs (more skilfull, and wiſer than our ſelues) haue done: wee would bid for it as they did, or at leaſtwiſe would not let it paſſe ſo negligently, which they ſought after ſo carefully. The Apoſtle ſaith of Chriſt himſelfe: *Proposito ſibi gaudio ſuſtinuit crucem: He laieng before his eies the ioies of heauen, ſuſteined the croſſe.* A great eſtimation of the matter, which hee woulde buy ſo deare a rate. But what counſell giueth hee o other men about the ſame? Surely none other, ut to *Go and ſell all that euer they haue, to purchaſe his treaſure.* Sainct Paule of himſelfe, what ſaith e? Verilie, that *He eſteemed all the world as dung:* n reſpect of the purchaſing of this iewell. Sainct aules ſcholer Ignatius, what biddeth he? Heare is own wordes, Fire, galowes, beaſtes, breaking f my bones, quartering of my members, cruhing of my bodie, all the tormentes of the Diell togither, let them come vpon me, ſo I may nioy this treaſure of heauen. Sainct Auſten hat learned Byſhop, what offereth hee? You aue now heard before, that hee would be conent to ſuffer tormentes euerie daie, yea the very ormentes of hell it ſelfe to gaine this ioy. Good Lord, how farre did theſe holy ſaints differ from s? Howe contrarie were their iudgementes to ours in theſe matters? Who will nowe maruell of the wiſedome of the worlde, iudged follie by God, and of the wiſedome of God, iudged follie by

The great account that ſaints made of heauen.

Heb.12.

Mat.13.

Phil.3.

Ierom in catalogo.

Ser.31.de Sanctis.

1.Cor.1. 2.and 3. Pſal.4.

by the world? *O children of men* (saith the Prophet) *why doe ye loue vanitie, and seeke after a lie?* Why doe you imbrace straw, and contemn gold? Straw (I saie) and most vile chaffe, and such as finallie wil set your own house on fire, and be your ruin and eternall perdition?

Whereto a Christian is borne by baptism.

19 But now to drawe towardes an end in this matter (though there be no end in the thing it selfe) let the Christian consider whereto hee is borne, and whereof he is in possibilitie, if he wil. He is borne heire apparant to the kingdome of heauen, a kingdome without ende, a kingdome without measure, a kingdome of blisse, the kingdome of God himselfe: hee is borne to be ioint heir with Iesus Christ the sonne of God, to raign with him: to triumph with him: to sit in iudgement of maiestie with him: to iudge the very Angels of heauen with him. What more glorie can be thought vpon, except it were to become God himselfe? All the ioies, all the riches, all the glorie, that heauen containeth shall be poured out vpon him. And to make this honour yet more, the glorious lambe that sitteth on the throne of maiestie, with his eies like fire, his feete like burning copper, and all his face more shining than pretious stones: frō whose seat there proceedeth thunder and lightening without end: & at whose feete the four and twentie elders laie down their crownes: this lambe (I saie) shall rise and honour him with his own seruice. Who will not esteeme of this roiall inheritance? Especially seeing that

Gal.3.&4.
Eph.1.&5.
Colos.3.
Titus.3.
Rom.8.
Iac.2.
Heb.9.
1.Pet.1.3.
2.Pet.3.
Apoc.1.
Matt.19.
Luc.22.
1.Cor.6.
Ap.1.&4.
Luc.12.

now

now we haue ſo good opportunitie to the obtei-
ning thereof, by the benefite of our redemption,
and grace purchaſed to vs therein.

20 Tel me now (gentle reader) why wilt not
thou accept of this his offer? Why wilt thou not
account of this his kingdom? Why wilt thou not
buy this glorie of him for ſo litle a labor as he re-
quireth? *Suadeo tibi emere à me aurum ignitum, pro-*
batum, vt locuples fias (ſaith Chriſt) *I counſel thee to* Apoc.3.
buy pure and tried gold of me, to the end thou mayſt be
rich. Why wilt thou not folow this counſel (deer
brother) eſpecially of a merchant that meaneth
not to deceiue thee? Nothing grieueth this our
Sauiour more, than that men wil ſeeke with ſuch
paines to buy ſtraw in Egypt, whereas he would Exod.5.
ſel them fine gold at a lower price: and that they
wil purchaſe puddle water, with more labour,
than he would require for tenne times as much Ierem.2.
price, liquor out of the very fountaine it ſelfe. Apoc.21.
There is not the wickedſt man in the world; but
taketh more trauel in gaining of hel (as after ſhal
be ſhewed) than the moſt painful ſeruant of God
in obteining of heauen.

21 Follow thou not their follie then (deere *The vanitie*
brother) for thou ſhalt ſee them ſuffer grieuouſly *of worldly*
for it one daie, when thy heart ſhal be ful glad *men.*
thou haſt no part among them. Let them go now
and beſtow their time in vanitie, in pleaſures, in
delightes of the world. Let them build pallaces,
purchaſe dignities, adde pieces and patches of
ground togither: let them hunt after honors, and
build

build castles in the aire: the daie wil come (if thou beleue Christ himselfe) wherein thou shalt haue smal cause to enuie their felicitte. If they talke basely of the glorie and riches of saintes in heauen, not esteeming them indeed, in respect of their owne, or contemning them, for that carnal pleasures are not reckoned therin, make little account of their words, for that *The sensual man vnderstandeth not the thinges which are of God.* If horses were promised by their maisters a good banket, they could imagin nothing els but prouender & water, to be their best cheere, for that they haue no knowledge of daintier dishes; so these men accustomed to the puddle of their fleshlie pleasures, can mount with their mind no higher than the same. But I haue shewed thee before (gentle reader) some waies and considerations to conceiue greater matters, albeit as I haue aduertised thee often, we must confesse stil with S. Paul, that no humane hart can conceiue the least part thereof: for which cause also it is not vnlike, that Saint Paul himselfe was forbidden to vtter the things which he had seen and heard, in his miraculous assumption vnto the third heauen.

Luc.6.
Luc.12.
Mat.26.
1.Cor.2.
Ep.Iud.
A similitude
1.Cor.2.
2.Cor.12.

22 To conclude then, this game and gole is set vp for them that wil run, as S. Paul noteth: and no man is crowned in this glorie, but such onely as wil fight, as the same Apostle teacheth. *It is not euerie one that saith to Christ, Lord, Lord, that shall enter into the kingdome of heauen: but they onely which doe the wil of Christ his father in heauen.* Though

1.Cor.6.
Phil.3.
2.Tim.2.1.
Titus.6.
Heb.12.
Ma.7.19.25

this

this kingdome of Christ be set out to al: yet euerie man shal not come to raigne with Christ; but such only, as shal be contēt to suffer with Christ. Thou art therefore to sit downe, and consider according to thy Sauiors counsel, what thou wilt doe, whether thou haue so much spiritual mony, as is sufficient to build this tower, and make this warre or no: that is, whether thou haue so much good wil & holy manhood in thee, as to bestow the pains of suffering with christ (if it be rather to be called paines than pleasure) that so must thou raigne with him in his kingdome. This is the question, this is the verie whole issue of the matter, and hitherto hath apperteined whatsoeuer hath been spoken in this booke before, either of thy particular end, or of the maiestie, bounty, and iustice of God: and of the account he wil demaund of thee; also of the punishment or reward laid vp for thee. Al this (I saie) was meant by me to this onely end, that thou measuring the one part, and the other, shouldest finally resolue what thou wouldest doe, and not to passe ouer thy time in careless negligence, as many do, neuer spying their own error, vntil it be too late to amend it. Rom.8. Mat.11. Mat.7. and 19. Iohn.14. Luc.14.

20 For the loue of God then (deere brother) and for the loue thou beareſt to thine own soule, shake off this dangerous securitie, which flesh & bloud is woont to lul men in: & make some earnest resolution, for looking to thy soule for the life to com. Remember often that woorthy sentence:

A saying to be remembred.

tence; *Hoc momentum, vnde pendet æternitas*: This life is a moment of time, whereof al eternitie of life or death, to come, dependeth. If it be a moment, and a moment of so great importance: how is it passed ouer by worldly men, with so little care as it is?

24 I might haue alledged heere infinite other reasons and considerations to mooue men vnto this resolution, wherof I haue talked: & surelie no measure of volume wer sufficient to cõtein so much as might be said in this matter. For that al the creatures vnder heauen, yea and in heauen it selfe, as also in hel: al (I saie) from the first to the last, are argumentes and persuasions vnto this point: al are bookes & sermons, al do preach & crie (some by their punishment; some by their glorie; some by their beautie; & al by their creation) that we ought without delay, to make this resolution: and, that al is vanitie; al his follie; al is iniquitie; al is miserie, beside the onely seruice of our maker and redeemer. But yet notwithstanding (as I haue said) I thought good onelie to choose out these few considerations before laid downe, as chiefe and principal among the rest, to work in anie true Christian heart. And if these cannot enter with thee (good reader) litle hope is there that anie other would doe thee good. Wherefore heer I end this first part, reseruing a few thinges to be said in the second, for remouing of some impedimentes, which our spiritual aduersary is wont to cast against this good work,

as

as against the first step to our saluation. Our lord God and Sauior Iesus Christ, which was content to pay his owne bloud for the purchasing of this notable inheritãce vnto vs, giue vs his holy grace to esteem of it as the great weight of the matter requireth, and not by negligence to leese our portions therein.

The end of the first part.

¶THE SECOND PART OF THIS BOOKE.

CHAP. I.

Of impediments that let men from this resolution: and first, of the difficultie or hardnes, which seemeth to manie to be in vertuous life.

NOT-WITHSTANDING al the reasons and considerations before set down for inducing men to this necessarie resolution of seruing God: there want not manie Christians abroade in the worlde, whose harts either intangled with the pleasures of this life, or giuen ouer by God to a reprobate Ep. Iudæ. Rom. 1.

ſenſe, do yeeld no whit at al to this batterie, that hath been made, but ſhewing themſelues more hard than adamant, doo not onlie reſiſt and contemne, but alſo do ſeeke excuſes for their ſloth & wickednes, and do alledge reaſons to their own perdition. Reaſons I cal them, according to the common phraſe, though in deed there be no one thing more againſt reaſon, than that a mã ſhould become enimy to his own ſoule, as the ſcripture affirmeth obſtinate ſinners to be. But yet (as I ſaie) they haue their excuſes: and the firſt & principal of al is, that vertuous life is painful & hard, and therefore they cannot endure to follow the ſame: eſpecially ſuch as haue beene brought vp delicately, and neuer were acquainted with ſuch aſperitie, as (they ſay) we require at their hands. And this is a great, large, and vniuerſal impediment, which ſtaieth infinite men from imbraſing the meanes of their conuerſion, for which cauſe it is fully to be anſwered in this place.

Prou. 18. and 20. Pſal. 140.

Tob. 12. Pro. 29.

2 Firſt then ſuppoſing that the waie of vertue were ſo hard indeede, as the enemy maketh it ſeem: yet might I wel ſaie with S. Iohn Chryſoſtom, that ſeing the reward is ſo great & infinite, as now we haue declared: no labor ſhould ſeeme great for obteining of the ſame. Againe, I might ſaie with holie S. Auſten; That ſeeing wee take daily ſo great pain in this world, for auoiding of ſmal inconueniences, as of ſickneſſe, impriſonmentes, loſſe of goods, and the like: what paines ſhould we refuſe for auoiding the eternitie of hel

Lib. de compunct. cordis.

Hom. 16. ex So.

fire

fire set down before? The first of these considerations S. Paul vsed, when he said; *The sufferings of this life are not worthie of the glorie which shal be reuealed in the next.* The second S. Peter vsed, when he said; *Seeing the heauens must be dissolued, & Christ come to iudgement to restore to euerie man according to his workes: what maner of men ought we to be, in holie conuersation?* As who would say: No labour, no paines, no trauel ought to seeme hard or great vnto vs, to the end we might auoid the terror of that day. Saint Austen asketh this question: what wee thinke the rich glutton in hel would doe, if he were now in this life againe? Would he take paines or no? Would he not bestirre himselfe, rather than turne into that place of torment againe? I might adde to this, the infinite paines that Christ tooke for vs; the infinite benefites he hath bestowed vpon vs; the infinite sinnes wee haue committed against him; the infinite examples of saintes, that haue troden this path before vs; in respect of al which, we ought to make no bones at so little paines and labor, if it were true that Gods seruice were so trauelsom as manie do esteeme it.

Rom.8.

2.Pet.1.

Luc.16.

The way of vertue is not hard.

3 But now in verie deed the matter is nothing so, and this is but a subtile deceit of the enemie for our discouragement. The testimony of Christ himselfe is cleere in this point; *Iugum meum suaue est, & onus meum leue: My yoke is sweet, & my burden light.* And the deerely beloued disciple Saint Iohn, who had best cause to know his maisters

Mat.11.

secret heerin, saith plainely; *Mandata eius grauia non sunt: His commandements are not grieuous.* What is the cause then, why so many men do conceiue such a difficulty in this matter? Surely, one cause is (beside the subtiltie of the diuel, which is the chiefest) for that men feel the disease of concupiscence in their bodies, but do not consider the strength of the medicin giuē vs against the same. They crie with Saint Paul, that *They finde a law in their members repugning to the law of their minde:* (which is the rebellion of concupiscence left in our flesh by original sin) but they confesse not, or consider not with the same Saint Paul; *That the grace of God, by Iesus Christ, shall deliuer them from the same.* They remember not the comfortable saieng of Christ to S. Paul, in his greatest temptations; *Sufficit tibi gratia mea: My grace is sufficient to strengthen thee against them al.* These men do as Helizeus his disciple did, who casting his eies onely vpon his enemies, that is, vpon the huge armie of the Sirians ready to assault him, thought himself lost and vnpossible to stand in their sight, vntil by the praiers of the holie prophet, he was permitted from GOD, to see the Angels that stood there present to fight on his side, and then he well perceiued that his part was the stronger.

1. Iohn. 5.

The cause of pretended difficultie.

Ibidem.

2. Cor. 12.

4. Reg. 6.

The force of grace, for the easing of vertuous life.

4 So these men, beholding onely our miseries and infirmities of nature, whereby daily tentations do rise against vs: do accoūt the battel painful, and the victorie vnpossible, hauing not tasted indeed,

indeede, nor euer prooued (through their owne negligence) the manifold helpes of grace, & spiritual succors, which God alwais sēdeth to them, who are content (for his sake) to take this conflict in hand. Saint Paul had wel tasted that aide, who hauing reckoned vp all the hardest matters that could be, addeth; *Sed in omnibus superamus propter eum qui dilexit nos*: *But wee ouercome in all these combates, by his assistance that loueth vs.* Rom.8. And then falleth he to that woonderful protestation: that neither death, nor life, nor Angels, nor the like, should separate him: & al this vpon the confidence of spirituall aid from Christ, whereby he sticketh not to auouch; *That he could do al thinges.* Phil.4. Dauid also had prooued the force of this assistāce who said; *I did run the way of thy commandementes, when thou didst inlarge my hart.* Psal.118. This inlargment of hart, was by spirituall consolation of eternall vnction, whereby the hart drawne togither by anguish, is opened and inlarged whē grace is powred in: euen as a drie purse is softened & inlarged by annointing it with oile. Which grace being present, Dauid said, he did not only walk the way of Gods commandements easily, but that he ran them: euen as a cart wheel which crieth & complaineth, vnder a small burden being drie, runneth merily & without noise, when a little oile is put vnto it. Which thing aptly expresseth our state and condition: who without Gods help, are able to doe nothing, but with the aid thereof, are able to do whatsoeuer he now requireth of vs.

5 And surely I would ask these men that imagine the way of Gods law to be so hard and ful of difficultie, how the prophet could saie; *I haue taken pleasure (O Lord) in the way of thy cõmaundements as in al the riches of the world.* And in another place; *That they were more pleasaunt and to be desired, than gold or pretious stone: and more sweeter than hony, or the honie combe?* By which wordes he yeeldeth to vertuous life, not onely due estimation aboue all treasures in the world; but also pleasure, delite, & sweetnes: thereby to confound all those that abandon & forsake the same, vpon idle, pretensed, and fained difficulties. And if Dauid coulde saie thus much in the old law: how much more iustly may we say so now in the new, whẽ grace is giuẽ more abundantly, as the scripture saith? And thou poore Christian which deceiuest thy selfe with this imagination: tell me, why came Christ into this world? Why labored he, and why tooke he so much paines heere? Why shed he is bloud? Why praied hee to his father so often for thee? Why appointed he the sacramentes as conduits of grace? Why sent he the holy Ghost into the world? What signifieth this word gospel or good tidings? What meaneth the word grace, & mercie brought with him? What importeth the cõfortable name of Iesus? Is not all this to deliuer vs from sin? From sinne past (I saie) by his onely death: From sin to come, by the same death, & by the assistance of his holie grace, bestowed on vs more abundantly than before, by al these means?

Psal. 118.

Psal. 18.

Iob. 12.
Rom. 5.
Heb. 6.

Mat. 1.

Was

Was not this one of the principal effects of christ his comming, as the prophet noted; *That craggie waies shoulde be made straight, and hard waies plain?* Was not this the cause why hee indued his Church with so manie blessed giftes of the holy Ghost, and with diuers speciall graces, to make the yoke of his seruice sweet; the exercise of good life, easie; the walking in his commandements, pleasant; in such sort, as men might nowe sing in tribulations, haue confidence in perils; securitie in afflictions; and assurance of victorie in al temptations? Is not this the beginning, middle, & end of the Gospel? were not these the promises of the prophetes; the tidinges of the Euangelists; the preachings of the Apostles; the doctrine, belief, and practise of all saints? And finally, is not this *Verbum abbreuiatum: The word of God abbreuiated:* wherein do consist all the riches and treasures of Christianitie?

Esai.40. Esai.11. & vide Ier. ibid. *Amb. lib.1. de sp.S.c.20.* Mat.5. Luc. 6. Acts.4. 2.Cor.4. Esai.10.

6 And this grace is of such efficacie & force in the soule where it entereth, that it altereth the whole state thereof: making those things cleere, which were obscure before: those thinges easie, which were hard and difficult before. And for this cause also it is said in scripture, to make a new spirit, & a new hart. As where Ezechiel talking of this matter; saith in the person of God: *I wil giue vnto them a new hart, & wil put a new spirit in their bowels, that they may walke in my preceptes, and keepe my commaundementes.* Can anie thing in the

Of the force of grace.

Eze.11. and 36.

world be spoken more plainly? Nowe for mortifieng and conquering of our passions, which by rebellion doe make the way of Gods commaundementes vnpleasant, S. Paule testifieth cleerely, that abundant grace is giuen to vs also by the death of Christ, to doe the same: for he saith; *This we know that our old mã is crucified also, to the end that the bodie of sinne may be destroied, and we serue no more vnto sin.* By the old man & the bodie of sin. S. Paul vnderstandeth our rebellious appetite & concupiscence, which is so crucified and destroied by the most noble sacrifice of Christ, as wee may by the grace purchased vs in that sacrifice, in some good measure resist and conquer this appetite, being freed so much as we are, from the seruitude of sin. And this is that noble & entire victorie (in this world begun, and to be finished in the world to come) which God promised so long ago to euerie Christian soule by the means of Christ, whé he said: Be not afraid, for I am with thee; step not aside, for I thy God haue strengthned thee, and haue assisted thee; and the right hand of my iust (man) hath taken thy defence. Beholde, all that fight against thee shal be confounded and put to shame: thou shalt seeke thy rebels, and shalt not find them: they shall be as though they were not, for that I am thy Lord and God.

Rom. 6.

So prooueth S. Aust. li. 2. de pecca. merit. Cap. 6.

Esai. 41.

7 Loe heere a full victorie promised vpon our rebels, by the help of the right hand of Gods iust man, that is, vpon our disordinate passions, by the aide of grace from Iesus Christ. And albeit

these

these rebels are not heere promised to be taken cleane awaie, but onely to be conquered & confounded: yet is it said; *That they shalbe as though they were not.* Whereby is signified, that they shal not hinder vs of our saluation, but rather aduaunce and further the same. For as wild beastes, which of nature are fearce, and woulde rather hurt than profite mankind; being mastered and tamed, become verie commodious and necessary for our vses; so these rebellious passions of ours, which of themselues woulde vtterly ouerthrowe vs, being once subdued and mortified by the grace of God, do stand vs in singular stead to the practise and exercise of all kinde of vertues: as choler or anger, to the vnkindeling of zeal; hatred, to the pursuing of sin: an hauty mind, to the reiecting of the worlde; loue, to the imbracing of all great and heroical attempts, in consideration of the benefites receiued from GOD. Beside this, the verie conflict and combat it selfe, in subduing these passions is left vnto vs for oure great good: that is, for our patience, humilitie, and victorie in this life; and for

A similitude.

The vse of passions moderated.

B.

* *A speciall point to be considered, for the rectifieng of one point of philosophie, which is that the soule doth follow the temperature of the body. And this doe they hold, for that by experience it is cõmonly seen, that the disposition of men is such, as the nature of their cõplection doth seeme to import. For cõmonly those that ar sanguin, are pleasant; those that are flegmatik, slow; those that are cholerik, earnest; and those that are melancholy, solitary: and such like. And yet the truth is, that the soul doth not folow, but rather doth vse such temperature as the body hath, & that very wel, and to good*

for our glorie, and crown in the life to come: as S. Paul affirmed of himself, and confirmed to all others, by his example.

2. Tim. 4.

8 Nowe then let the slothful christian goe *Put his handes vnder his girdle*, as the scripture saith: and saie; *There is a Lion in the waie, and a lioness in the path readie to deuour him*, that he dare not go forth of the dores. Let him say; *It is colde, and therefore he dareth not goe to plowe*. Let him saie; *It is vneasie to labour, and therefore he can not purge his vineyard of nettles and thistles, nor build anie wall about the same.* That is, let him saie, his passions are strong, and therfore he cannot conquer them: his bodie is delicate, and therfore he dare not put it to trauell: the waie of vertuous life is hard and vneasie, and therfore he cānot applie himselfe thereunto. Let him

Prou. 26.

Prou. 10.

Prou. 24.

good vse, if the soule be good; but otherwise abuseth it ill. For the cōplexions are indifferent: neither good nor ill, of themselues; but as they are vsed. But because that most mens soules are ill (as we are all by originall corruption) therefore doe most men abuse their cōplections to ill: as blood, to wantonnes, fleam, to slouthe, choler, to anger; and melācholie, to secret practises of deceit, or naughtines. Whereas notwithstanding, those souls that are good, doe vse them well: as bloud, to be valiant, & cheerfull in goodnes; fleam, to moderate their affections with sobrietie; choler, to be earnest in the glorie of God; and melancholie, to studie & contemplation. Which point notwithstanding might easily be pardoned to philosophers (that hold manie thinges els as wrong as it) but that this one point of error with them, is the cause of some other besides in waighties matters. For out of this have some of oure Diuines taken their opinion, that the fountaine of sinne is originally in the bodie, and from it deriued to the soule: and were the rather induced to thinke that the blessed Virgin was hir self also conceiued without sinne,

for

him saie all this,& much more, which idle and slothfull Christians doe vse to bring for their excuse: let him alledge it (I saie) as much and as often as hee will; it is but an excuse, and a false excuse, and an excuse most dishonorable and detractorie to the force of Christ his grace, purchased vs by his bitter passion: that nowe his yoke should be vnpleasant, seeing he hath made it sweet: that now his burden should be heauie, seeing hee hath made it light: that now his commandementes should be greeuous, seing the holy Ghost affirmeth the cõtrarie: that now we should be in seruitude of our passions, seing he hath by his grace deliuered vs, and made vs truely free. *If God be with vs, who will be against vs* (saith the Apostle?) *God is my helper & defender* (saith holy Dauid) *whom shal I feare, or at whom shal I tremble? If whole armies should rise against me: yet will I alwaie hope to haue the victorie.* And what is the reason? *For that thou art with me (O Lord) thou fightest on my side: thou assistest me with thy grace; by help whereof I shal haue the victorie:* though all the squadrons of my enemies: that is, of the flesh, the world,& the Diuell, should rise against me at once: and I shall not onely haue the victorie, but also shall haue it easily, and with pleasure

for that otherwise they did not so plainly see, howe Christ taking flesh of hir, should haue the same in himselfe without stein of sin. And of themselues there be that haue doubted of the immortalitie of the soule, for that supposing the soule to hang vpõ the tẽperature of the bodie, they did not see howe it could be immortall, when as the temperature and bodie it selfe are knowne to be mortall.

Mat.11.

1.Iohn.5.
Iohn.8.
Rom.7.

Rom.8.
Psal.26.27.

Psal.22.

and

and delite. For so much signifieth Saint Iohn, in that (hauing said that the commaundementes of Christ are not greeuous) he inferreth presently, as the cause thereof; *Quoniam omne quod natum est ex Deo vincit mundum: For that all which is borne of God, conquereth the world.* That is, this grace and heauenly assistance sent vs from God, doth both conquer the world, with al difficulties and temptations thereof: and also maketh the commaundementes of God easie, and vertuous life most pleasant and sweet.

1. Ioh. 5.

An obiection answered.

9 But it may be you will saie Christ himselfe confesseth it to be a yoke and a burden: how then can it be so pleasant and easie as you make it? I answer, that Christ addeth, that it is a sweet yoke and a light burden. Wherby your obiection is taken away: and also is signified further, that there is a burden which greeueth not the bearer, but rather helpeth and refresheth the same: as the burden of feathers vpon a birdes backe beareth vp the bird, & is nothing at all greeuous vnto him. So also, though it be a yoke, yet is it a sweet yoke, a comfortable yoke; a yoke more pleasant than hony, or hony combe, as saith the Prophet. And why so? Because we draw therein, with a sweete companion, we drawe with Christ: that is, his grace at one end, and our *endeuour at the other. And because when a great Oxe and a little doe drawe togither, the waight lieth all vpon the greater Ox his neck, for that he beareth vp quite the yoke from the other; thereof it commeth that

Psal. 118. 1

We draw with Christ.

** The regenerate haue an indeuour framed in them by grace: but otherwise the naturall children of Adam haue none such of themselues but onely to euill.*

that we drawing in this yoke with Christ, which is greater than we are: he lighteneth vs of the whole burthen, and onely requireth that wee should go on with him comfortably, and not refuse to enter vnder the yoke with him, for that the paine shall be his, and the pleasure ours. This he signifieth expressly, when he saith, *Come you to me all that labour and are heauie loden, and I will refresh you.* Heere you see that hee mooueth vs to this yoke, onely thereby to refresh and disburden vs: to disburden vs (I saie) and to refresh vs: and not any waie to lode or agreeue vs: to disburden vs of the heauie lodings and yokes of this world: as from the burden of care; the burden of melancholy; the burden of enuie, hatred, and malice; the burden of pride; the burden of ambition; the burden of couetousnesse; the burden of wickednesse; and hel fire it selfe. From al these burdens and miserable yokes, Christ would deliuer vs, by couering our neckes only with his yoke and burden, so lightned and sweetned by his holy grace, as the bearing therof is not trauelsome, but most easie, pleasant, and comfortable, as hath beene shewed. Mat. 11.

10 An other cause why this yoke is so sweete, this burden so light, and this waie of Gods commandementes so pleasant to good men, is loue: loue (I meane) towardes God, whose commandementes they are. For euerie man can tell, and hath experienced in himselfe, what a strong passion the passion of loue is, and how it maketh easie

2 *Loue maketh the way pleasant.*

sie the verie greatest pains that are in this world.

The force of loue.

What maketh the mother to take such paines in the bringing vp of hir child, but only loue? What causeth the wife to sit so attentiue at the bed side of hir sick husband, but onely loue? What mooueth the beasts and birds of the aire, to spare fro their own food, and to indanger their own liues, for the feeding and defending of their litle ones, but onely the force of loue? Sainct Austen dooth prosecute this point at large by many other exãples: as of merchants, that refuse no aduenture of sea, for loue of gaine: of hunters, that refuse no season of euil weather, for loue of game: of soldiers, that refuse no danger of death, for loue of the spoile. And he addeth in the end: that if the loue of man can be so great towardes creatures here, as to make labor easie, and indeed to seeme no labour, but rather pleasure: how much more shal the loue of good men towards God make al their labour comfortable, which they take in his seruice?

Ser. 9. de verbis Domini.

The loue of Christ to his saints, and of his saints, to him.

12 This extreme loue was the cause, why al the paines and afflictions which Christ suffered for vs, seemed nothing vnto him. And this loue also was the cause, why al the trauels and torments, which manie Christians haue suffered for Christ, seemed nothing vnto them. Imprisonmentes, tormentes, losse of honour, goods, and life, seemed trifles to diuers seruantes of God, in respect of this burning loue. This loue droue many virgins, and tender children to offer themselues,

ſelues, in time of perſecution, for the loue of him which in the cauſe was perſecuted. This loue cauſed holy Apollonia of Alexandria; being brought to the fire to be burned for Chriſt: to ſlip out of the hands of ſuch as led hir, and ioyfully to run into the fire of hir ſelf. This loue mooued Ignatius, the ancient martyr, to ſay (being condemned to beaſtes, and fearing leaſt they would refuſe his bodie, as they had done of diuers martyrs before) that he would not permit them ſo to do, but would prouoke and ſtir them to come vpon him, and to take his life from him, by tearing his bodie in pieces.

Euſeb. lib. 6. cap. 34.

Ierom in catalogo.

12 Theſe are the effects then of feruent loue, which maketh euen the thinges that are moſt difficult and dreadful of themſelues, to appeare ſweet and pleaſant: and much more the lawes & commandementes of God, which in themſelues are moſt iuſt, reaſonable, holy, and eaſie: *Da amãem* (ſaith Saint Auſten ſpeaking of this matter) *& ſentit quod dico: Si autem frigido loquor, neſcit quid loquar:* Giue me a man that is in loue with God, and he feeleth this to be true, which I ſaie: but if I talk to a cold Chriſtian, he vnderſtandeth not what I ſaie. And this is the cauſe, why Chriſt taling of the keeping of his commandementes, reeateth ſo oftẽ this word loue, as the ſureſt cauſe f keping the ſame: for wãt wherof in the world, he world keepeth thẽ not, as there he ſheweth. *If you loue me, keepe my commandementes* (ſaith he.) nd again; *He that hath my cõmandements & keepeth*

Pſal. 6. & 18 Matt. 11. 1. Iohn. 5.

Tract. 26. in Iohan.

Ioh. 14.

peth them, he is he that loueth me. Againe; *He which loueth me, wil keep my commandements.* In which laſt woords is to be noted, that to the louer he ſaith, *His commandement* in the * ſingular number, for that to ſuch an one al his commandementes are but one commandement, according to the ſaieng of Saint Paul; *That loue is the fulneſſe of the law* for that it comprehendeth al. But to him that loueth not, Chriſt ſaith his commandements in the plural number: ſignifieng thereby, that they are both manie, and heauie to him: for that he wanteth loue, which ſhould make them eaſie. Which Saint Iohn alſo expreſſeth, when he ſaith; *This is the loue of God, when we keepe his commandements, and his commandements are not heauie.* That is, they are not heauie to him which hath the loue of God: otherwiſe no maruel though they be moſt heauie. For that euerie thing ſeemeth heauie, which we doe againſt our liking. And ſo by this alſo (gentle reader) thou maieſt geſſe, whether the loue of God be in thee, or no.

Marke this obſeruation. Rom. 13. B.

**But a little before he vſeth the plural number in that caſe alſo. viz.* Iohn. 14. 15.

1 Ioh. 5.

3 *Peculiar light of vnderſtanding.*

13 And theſe are two meanes now, whereby the vertuous life of good men is made eaſie in this world. There follow diuers others, to the end that theſe negligent excuſers may ſee, how vniuſt and vntrue this excuſe of theirs is, concerning the pretended hardnes of vertuous liuing, which in verie deede is indued with infinite priuiledges of comfort, aboue the life of wicked men, euen in this world. And the next after the former, is a certaine ſpecial and peculiar light o

vnderstanding, perteining to the iust, and called in scripture; *Prudentia sanctorum*, the wisdome of saints; which is nothing else, but a certeine sparkle of heauenly wisdome, bestowed by singular priuilege vpon the vertuous in this life: whereby they receiue most comfortable light, and vnderstanding in spiritual matters, especially touching their own saluation, and things necessarie thereunto. Of which the prophet Dauid meant, when he said; *Notas mihi feciſti vias vitæ: Thou hast made the waies of life knowne to me*. Also when he said of himselfe; *Super senes intellexi: I haue vnderstoode more than old men*. And again in another place; *Incerta & occulta sapientiæ tuæ manifestasti mihi: Thou hast opened to me the vnknown and hidden secrets of thy wisdom*. This is that light wherwith S. Iohn saith, that Christ lighteneth his seruantes: as also that vnction of the holie Ghost, which the same Apostle teacheth to be giuen to the godlie, to instruct them in al things behoouefull for their saluation. In likewise this is that writing of Gods law in mens heartes, which he promiseth by the prophet Ieremie: as also the instruction of men immediately from God himselfe, promised by the prophet Esai. And finally, this is that soueraigne vnderstanding in the law, commandementes, and iustifications of God, which holie Dauid so much desired, and so often demanded in that most diuine Psalme, which beginneth; *Blessed are the vnspotted in the waie*: that is in this life.

Prou. 9.
Psal. 16.
Psal. 118.
Psal. 50.
Iohn. 1,
1. Iohn. 2.
Iere. 31.
Esai. 54.
Psa. 118.

14 By this light of vnderſtanding, and ſupernatural knowledge & feeling from the holy ghoſt, in ſpiritual things, the vertuous are greatly holpen in the way of righteouſnes, for that they are made able to diſcerne for their own direction in matters that occur, according to the ſaying of S. Paul; *Spiritualis omnia iudicat: A ſpiritual man iudgeth of al thinges.* 2. Cor. 2. *Animalis autem homo non percipit quæ ſunt ſpiritus Dei: But the carnal man conceiueth not the things which appertain to the ſpirit of god.* Doth not this greatly diſcouer the priuiledge of a vertuous life? The ioy, comfort, and conſolation of the ſame; with the exceeding great miſerie of the contrarie part? For if two ſhould walk togither, the one blind, & the other of perfect ſight, which of them were like to be wearie firſt? Whoſe iourney were like to be more painful? Doth not a little ground wearie out a blind man? Conſider thē in how wearifom darcknes the wicked do walk. Conſider whether they be blinde or no. Saint Paul ſaith in the place before alledged, that they 1. Cor. 2. cannot conceiue any ſpiritual knowledge: is not this a great darcknes? Againe, the prophet Eſaie deſcribeth their ſtate further, when he ſaith in the perſon of the wicked: *We haue groped like blinde* Eſai. 65. *men after the wals, and haue ſtumbled at midday, euen as if it had been in darknes.* And in another place the ſcripture deſcribeth the ſame, yet more effectuouſly, with the painfulnes thereof, euen from the mouthes of the wicked thēſelues in theſe words: *The light of iuſtice hath not ſhined vnto vs, and the ſun* Sap. 5. *of*

of vnderstanding hath not appeered vnto our eies : wee are wearied out in the way of iniquitie & perdition, &c. This is the talk of sinners in hel. By which words appeereth, not onlie that wicked men doo liue in great darknes: but also that this darknes is most paineful vnto them: and consequently that the contrarie light, is a great easement to the way of the vertuous.

15 Another principal matter, which maketh the way of vertue easie & pleasant to them that walk therin, is a certein hidden and secret consolation, which God powreth into the harts of thē that serue him. I cal it secret; for that it is known, but of such onlie as haue felt it: for which cause, Christ himselfe calleth it *Hidden manna, known onlie to them that receiue it.* And the prophet saith of it; *Great is the multitude of thy sweetnesse (O Lord) which thou hast hidden for them that feare thee.* And againe in an other place; *Thou shalt laie aside (O Lord) a special chosen rain or dew for thine inheritance.* And another prophet saith in the person of God, talking of the deuout soule that serueth him: *I will lead hir aside into a wildernes; and there I wil talke vnto hir hart.* By al which words of *Wildernes, separating, choise, and hidden*, is signified, that this is a secret priuiledge bestowed onely vpon the vertuous, and that the carnal heartes of wicked men haue no part or portion therein. But now, how great and inestimable the sweetnesse of this heauenly cōsolation is, no toong of man can expres: but we may coniecture by these wordes of Da-

4 *Internal consolation.*

Apoc. 2.

Psal. 30.

Psal. 67.

Osee. 2.

Pſ.35.&64. uid, who talking of this celeſtial wine, attributeth to it ſuch force, as to make al thoſe dronken that taſt of the ſame: that is, to take from them, al ſenſe and feeling of terreſtrial matters, euen as Saint Peter hauing dronke a little of it vpon the mount Thabor, forgat himſelf preſently and talked as a man diſtracted, of building Tabernacles there, and reſting in that place for euer. This is that *Torrens voluptatis*, that ſweet ſtream of pleaſure, as the prophet calleth it, which comming from the mountaines of heauen, watereth (by ſecret waies and paſſages) the hearts and ſpirits of the godlie and maketh them droonken with the vnſpeakable ioy, which it bringeth with it. This is a little taſte in this life for the very ioies of heauen beſtowed vpon good men to comfort them withal, & to encourage them to go forward. For as merchants deſirous to ſel their wares, are content to let you ſee and handle, and ſomtimes alſo to taſt the ſame, therby to induce you to buy: ſo God almightie, willing (as it were) to ſel vs the ioies of heauen, is content to impart a certaine taſt before hand to ſuch as he ſeeth are willing to buy: thereby to make them come off roundlie with the price, & not to ſtick in paieng ſo much, & more, as he requireth. This is that exceeding ioy and iubile in the harts of iuſt men, which the prophet meaneth when he ſaith; *The voice of exultation and ſaluation is in the tabernacles of the iuſt.*

Mat.17. Mar.9 Luc.9. Pſa.35.

Eſai.29.

A ſimilitude

Apoc.3.

Pſa.117. And again; *Bleſſed is that people that knoweth iubilation*: that is, that hath experienced this extreame

ioy

ioy and pleasure of internall consolation. S. Paule had tasted it when he wrote these wordes, amidst al his labors for Christ: *I am filled with consolation, I ouerflow or exceedingly abound in al ioy, amidst our tribulations.* What can be more effectually said or alledged, to prooue the seruice of God pleasant, than this? Surely (good reader) if thou hadst tasted once, but one drop of this heauenly ioy, thou wouldest giue the whole world to haue an other of the same, or at the leastwise, not to leese that one againe. 2. Cor. 7.

16 But thou wilt aske me: Why thou being a Christian as well as other, hast neuer yet tasted of this consolation? To which I answere, that (as it hath been shewed before) this is not meat for euerie mouth: but *A chosen moisture laid aside for gods inheritance onely. This is wine of Gods own seller, layd vp for his spouse:* as the Canticle declareth. That is, for the deuout soule dedicated vnto Gods seruice. This is a teat of comfort, onely for the child to suck, and fill himself withall, as the prophet Esaie testifieth. The soule that is drowned in sin & pleasures of the world, cannot be partaker of this benefite: neither the heart repleniſhed with carnall cares and cogitations. For as Gods Arke, and the idole Dagon could not stand togither vpon one altar: so cannot Christ and the world stand togither in one heart. God sent not the pleasant Manna vnto the people of Israell, long as their flower and chibals of Egypt lasted: so neither will hee send this heauenly con-

The waie to come to spiritual consolation.

Psal. 67.

Cant. 1.

Esai. 66.

1. Reg. 5.
Ioh. 8. 14.
15. 16.
1. Ioh. 2.
Exo. 16.

solation vnto thee, vntill thou haue rid thy selfe of the cogitations of vanity. He is a wise merchāt, though a liberal: he wil not giue a tast of his treasure, where hee knoweth there is no will to buy. Resolue thy selfe once indeede to serue God, and thou shalt then feele this ioy that I talke of, as manie thousands before thee haue done, and neuer yet anie man was heerein deceiued. Moyses
Exod.2. first ran out of Egypt, to the hils of Madian before God appeared vnto him: & so must thy soule go out of worldly vanitie, before shee can looke for these consolations. But thou shalt no sooner offer thy selfe thoroughly to Gods seruice, than thou shalt find intertainment aboue thy expectation. For that his loue is more tender indeed vpō them that come newly to this seruice: than vpon those which haue serued him of old: as he sheweth plainly by the parable of the prodigall sonne:
Luc.15. whom he cherished with much more daliance & good cheer, than he did the elder brother, which had serued him of lōg time. And the causes heerof are two: the one, for the ioy of the new gotten seruant, as is expressed by Sainct Luke in the text:

Beginners chiefly cherished with spiritual consolation.

the other least hee finding no consolation at the beginning, should turne backe to Egypt againe: as God by a figure in the children of Israel declareth manifestly in these wordes; *When Pharao had*
Exod.13. *let goe the people of Israel out of Egypt, God brought the not by the countrey of the Philistines, which was the neerest way, thinking with himselfe that it might repent the if they should see warres streight-way rise against them, and*

so should returne into Egypt again. Vpon which two causes thou maist assure thy selfe of singular consolations and comforts in the seruice of God (if thou wouldest resolue thy self thereunto) as al other men haue found before thee: and by reason thereof haue prooued the waie not hard, as worldly men imagin it: but most easie, pleasant, and comfortable, as Christ hath promised. Mat.11.

17 After this priuiledge of internall consolation insueth another, making the seruice of GOD pleasant, which is the testimonie of a good conscience, whereof S. Paul made so great account, as he called it *His glorie.* And the holy Ghost saieth of it further, by the mouth of the wise mã: *Secura mens quasi uuge conuiuium: A secure minde or a good conscience is a perpetual feast.* Of which we may infer, that the vertuous man hauing alwaies this secure mind, and peace of conscience, liueth alwaies in festiual glorie, and glorious feasting. And how then is this life hard or vnpleasant, as you imagine? In the contrarie side, the wicked man hauing his conscience vexed with the priuitie of sinne, is alwaies tormented within it selfe: as we read that Cain was, hauing killed his brother Abel: & Antiochus, for his wickednes done to Ierusalem: and Iudas for his treason against his maister: and Christ signifieth it generally of all naughtie men, when he saith: that *They haue a worme which gnaweth their conscience within.* The reason whereof the scripture openeth in another place, when it saith: *All wickednesse is full of*

5 *The quiet of conscience.*

2.Cor.1.

Prou.15.

Gen.4. 1.Mac.6. Mat.27. Acts.1. Mar.9.

Sap 7.

feare, giuing testimonie of damnation against it selfe, & therefore a troubled conscience alway suspecteth cruell matters. That is, suspecteth cruel things to be imminent ouer it selfe, as it maketh account to haue deserued. But yet further, aboue all other, holie Iob most liuely setteth forth this miserable state of wicked men, in these wordes; *A wicked man is prooued all the daies of his life, though the time be vncertain how long he shal plaie the tyrant: the soũd of terror is alwaies in his eares, and although it be in time of peace, yet he alwaie suspecteth some treason against him: he beleeueth not that he can rise again from darckues, to light: expecting on euerie side the sword to come vpon him. When he sitteth down to eat, he remẽbreth that the day of darcknes is readie at hand for him: tribulation terrifieth him, and anguishe enuironeth him, euen as a king is inuironed with soldiers when he goeth to war.*

Iob.15. *The trouble of an euil conscience.*

18 Is not this a marueilous description of a wicked conscience vttered by the holy Ghost himselfe? What can be imagined more miserable thã this mã, which hath suche a boucherie, & slaughter-house within his owne heart? What feares, what anguishes are heer touched? Saint Chrysostom discourseth notably vpon this point; Such is the custome of sinners (saith hee) that they suspect all thinges, doubt their owne shadowes; they are afeard at euerie little noise, and they thinke euerie man that commeth towards them, to come against them. If men talk togither, they think they speake of their sins. Such a thing sin is, as it bewraieth it selfe, though no man accuse it: it condem-

Hom.8. ad Pop. Antiochenum.

condemneth it selfe, though no man beare witnesse against it: it maketh alwaie the sinner fearfull, as iustice doth the contrarie. Heare howe the scripture doth describe the sinners feare, and the iust mans libertie; *The wicked man flieth though no man pursue him* (saith the Scripture.) Why doth he flie if no man doe pursue him? For that hee hath within his conscience an accuser pursuing him, whome alwaies he carrieth about him. And as he cannot flie from himselfe; so can he not flie from his accuser within his conscience: but wheresoeuer hee goeth, hee is pursued and whipped by the same, and his wound vncurable. But the iust man is nothing so; *The iust man* (saith Salomon) *is as confident as a Lion.* Hitherto are the wordes of S. Chrysostom. Prou.28. Pro.28.

9 Whereby, as also by the scriptures alledged, wee take notice yet of an other prerogatiue of vertuous life, which is hope or confidence, the greatest treasure, the richest iewell, that Christian men haue left them in this life. For by this we passe through all afflictions, all tribulations, and aduersities, most ioyfully, as S. Iames signifieth. By this we saie with S. Paule; *We doe glorie in our tribulations, knowing that tribulation worketh patience; and patience proofe; and proofe hope; which confoundeth vs not.* This is our most strong and mightie comfort, this is our sure ankor in all tempestuous times, as Saint Paule saith; *Wee haue a most strong place* (saith he) *which doe flie vnto the hope proposed to take handes on the same; which hope, wee holde as a sure* Heb.6.

6 *The hope of vertuous men.* Iacob.1. Rom.5.

and

Eph.6. *and from armor of our soule.* This is that noble *Galea*
1.Thes.1. *salutis*, the head-peece of saluation, as the same Apostle calleth it, which beareth off al the blows that this world can laie vpon vs. And finally, this is the onely rest set vp in the heart of a vertuous man: that come life: come death: come health: come sicknes: come wealth: com pouertie: come prosperitie: come aduersitie, come neuer so tempestuous storms of persecution, he sitteth downe quietly, & saith calmly with the prophet, *My trust*
Psal.55. *is in God, and therefore I feare not what flesh can do vnto me.* Nay, further with holy Iob amidst al his miseries he saith: *Si occiderit me, in ipso sperabo, If God*
Iob.13. *should kil me, yet would I trust in him.* And this is (as the scripture said before) to be as confident as a Lion. Whose propertie is to shew most courage when hee is in greatest perill, and neerest his death.

Psal.1. 20 But nowe as the holie Ghost saith: *Non sic impij, non sic.* The wicked cannot saie this: they haue no part in this confidence, no interest in this
Prou.10. consolation: *Quia spes impiorum peribit*, saith the scripture: *The hope of wicked men is vaine and shall*
Prou.11. *perish.* And again, *Præstolatio impiorum furor: The expectation of wicked men is furie.* And yet further, *Spes*
Iob.11. *impiorum abhominatio animæ: The hope of wicked men is abhomination, and not a comfort vnto the soule.* And the reason heereof is double. First, that in verie deed (though they saie the contrarie in wordes) wicked men do not put their hope and confidence in GOD: but in the worlde, and

their riches; in their strength; friends; and authoritie; and finally in the *Deceiuing arm of man*. Euen as the prophet expresseth in their person, when he saith: *we haue put a lie for our hope*. That is, wee haue put our hope in thinges transitorie, which haue deceiued vs, and this is yet more expressed by the scripture, saieng; *The hope of wicked men is as chaffe, which the winde bloweth awaie: and as a bubble of water, which a storme disperseth: & as a smoke, which the winde bloweth abroad: and as the remembrance of a ghest that staieth but one daie in his Inne*. By al which metaphors, the holie Ghost expresseth vnto vs, both the vanitie of the thinges, wherein indeede the wicked doe put their trust, and how the same faileth them after a little time, vpon euery small occasion of aduersitie that falleth out.

Iere.17.

Esai.28.

Sap.5.

21 This is that also which GOD meaneth, when he so thormeth and thũdereth against those which go into Egypt for helpe, and do put their confidence in the strength of Pharao, accursing them for the same: and promising that it shal turn to their owne confusion: which is properly to be vnderstood of all those, which put their chief cõfidence in worldly helpes: as all wicked men do, whatsoeuer they dissẽble in words to the contrarie. For which cause also of dissimulatiõ, they are called hypocrites by Iob: for wheras the wise mã saith: *The hope of wicked men shal perish*; Iob sayth: *The hope of hypocrites shal perish*. Calling wicked men hypocrites, for that they saie, they put their hope in God, whereas indeede they put it in the world.

Esai. 30. and 36.

Iere.17.48.

Prou.10.

Iob.8.

world. Which thing beſide ſcripture, is euident alſo by experience. For with whome doth the wicked man conſult in his affaires and doubtes? with God principally, or with the world? Whom doth hee ſeeke to, in his afflictions? Whome doth he call vpon in his ſickneſſe? From whome hopeth he comfort in his aduerſities? To whom yeeldeth he thankes in his proſperities? When a worldly man taketh in hand anie worke of importance, doth he firſt conſult with GOD about the euent therof? Doth he fall down of his knees, and ask his aid? Doth he refer it wholy and principally to his honour? If he doe not: howe can he hope for aide therein at his handes? How can hee repaire to him for aſſiſtaunce, in the daungers and lets that fall out about the ſame? Howe can he haue anie confidence in him, which hath no part at all in that worke? It is hypocriſie then (as Iob truely ſaith) for this man to affirme that his confidence is in God: whereas in deede, it is in the worlde; it is in Pharao; it is in Egypt; it is in the arme of man; it is in a lie. He buildeth not his houſe with the wiſe man vpon a rocke: but with the foole vpon the ſands: and therefore (as Chriſt
Mat. 7. well aſſureth him;) *When the raine ſhall come, and flouds deſcend, and windes blow, & altogither ſhal ruſh vpon the houſe* (which ſhall be at the houre of death) *then ſhall this houſe fall, and the fall of it ſhall be great.* Great, for the change that hee ſhall ſee great, for the great horror which hee ſhall conceiue: great, for the great miſerie which he ſhall ſuffer

ſuffer: great, for the vnſpeakeable ioies of heauē loſt: great, for the eternal paines of hel fallen into: great euerie way aſſure thy ſelfe (deer brother) or elſe the mouth of God would neuer haue vſed this world, great: and this is ſufficient for the firſt reaſon, why the hope of wicked men is vain: for that in deed they put it not in God, but in the world.

22 The ſecond reaſon is, for that albeit they ſhould put their hope in God (yet liuing wickedly) it is vain, and rather to be called preſumption than hope. For vnderſtanding whereof, it is to be noted; that as there are two kindes of faith recoūted in ſcripture (the one a dead faith without good works, that is, which beleeueth al you ſaie of Chriſt, but yet obſerueth not his commaundements; the other, a liuely, a iuſtifying faith, which beleeueth not only, but alſo worketh by charity, as S. Pauls woordes are.) So are there two hopes following theſe two faithes: the one of the good, proceeding of a good conſcience, wherof I haue ſpoken before: the other of the wicked, reſting in a guiltie conſcience, which is in deed no true hope, but rather preſumption. This Saint Iohn prooueth plainly, when he ſaith, *Brethren, if our heart reprehend vs not, then haue we confidence with God.* That is, if our heart be not guiltie of wicked life. And the words immediately following doe more expreſſe the ſame, which are theſe, *Whenſoeuer we aske we ſhal receiue of him, for that we keepe his commandementes, and doe thoſe thinges which are pleaſing*

Wicked men cannot hope in God.

Iac. 2.
Mat. 7.
1. Cor. 13. and 15.
Rom. 1.
Gal. 3.
Eph. 2.

1. Ioh. 3.

pleasing in his sight. The same confirmeth Saint
1.Tim.1. Paule, when he saith, that *The end of Gods commandementes is charitie from a pure heart, and a good conscience.* Which wordes, S. Austen expounding in diuers wordes, and in diuers places of his workes, prooueth at large, that without a good
Saint Austen lib. de doct. Chr. cap. 37. conscience, there is no tru hope that can be conceiued. Saint Paule (saith he) addeth (from a good conscience) because of hope: for he which hath the scruple of an euil conscience, dispaireth
Saint Austen in præfat. Psal. 31. to attain that which he beleeueth. And again; Euerie mans hope is his owne conscience, according as he feeleth himselfe to loue God. And again, in another book, the apostle putteth a good conscience for hope; for he onely hopeth which hath a good conscience: & he whom the guilt of an euil conscience doth prick, retireth back from hope, and hopeth nothing but his owne damnation. I might heere repeat a great manie more priuiledges and prerogatiues of a vertuous life, which make the same easie, pleasant, and comfortable, but that this chapter groweth to be lóg: and therefore I wil onlie touch (as it were in passing by) two or three of the other pointes of the most principal: which notwithstanding would require large discourses to declare the same, according to their dignities. And the first is the in-

7
Libertie of the soule.

estimable priuiledge of libertie and freedome, which the vertuous do enioy aboue the wicked, according as Christ promiseth in these words; *If*
Iohn.8. *you abide in my commandements, you shal be my scho-*

lers

lers indeed, & you shal know the truth, & the truth shal set you free. Which wordes S. Paule as it were expounding, saith: *Where the spirit of the Lord is, there is freedome.* And this freedome is ment, from the tyrannie and thraldom of our corrupt sensualitie & concupiscence, wherunto the wicked are so in thraldome, as there was neuer bondman so in thraldome to a most cruel and mercilesse tyrant. 2.Cor.3.

This in part may be cõceiued by this one exam- ple. If a man had maried a rich, beautiful, & noble gentlewoman adorned with al gifts and graces, which may be deuised to be in a woman, and yet notwithstanding, should be so sotted & intang- led with the loue of some foule & dishoneſt beg- ger, or seruile maid of his house, as for hir sake to abandon the company and friendship of the said wife: to spend his time in daliance and seruice of his base woman: to run, to goe, to stand at hir ap- pointment: to put al his liuing and reuenewes in- to hir hands, for hir to consume and spoile at hir pleasure: to denie hir nothing, but to wait and serue hir at hir beck: yea, & to cõpel his said wife to do the same: would you not thinke this mans life miserable & most scruile? And yet surely, the seruitude whereof we talke, is farre greater, and more intollerable than this. For no woman or o- ther creature in the world, is, or can be of that beautie or nobilitie, as the grace of Gods spirit is, to whom man by his creation was espoused, which notwithstanding, wee see abandoned, contemned, and reiected by him, for the loue

An example to expresse the bondage of wicked men to their sensualitie.

of

of sensualitie hir enimie, and a most deformed creature in respect of reason: in whose loue notwithstanding, or rather seruitude, we see wicked men so drowned, as they serue hir daie and night with al paines, perils, and expences, and do constraine also the good motions of Gods spirite to giue place at euerie beck and commaundement of this new mistres. For wherfore do they labor? Wherefore doe they watch? Wherefore do they heape riches togither, but onely to serue their sensualitie, and hir desires? Wherefore doe they beat their braines, but onely to satisfie this cruel tyrant and hir passions?

The miserie of a man ruled by sensualitie.

23 And if you wil see in deede how cruel and pittiful this seruitude is: consider but some particular examples thereof. Take a man whom she ouer-ruleth in anie passion: as for example in the lust of the flesh, and what paines taketh he for hir? How doth he labour, how doth he swea in his seruitude? How mighty and strong doth he feele hir tyrannie? Remember the strength of Sampson, the wisedome of Salomon, the sanctitie of Dauid ouerthrowne by this tyrannie. Iupter, Mars, and Hercules, who for their valiant ac otherwise were accounted Gods of the painim were they not ouercome and made slaues by th inchantment of this tyrant? And if you wil y further see of what strength she is, and how cr elly she executeth the same vpō those that Chr hath not deliuered from her bondage: consid (for examples sake in this kinde) the pitiful ca

2. Reg. 11.
Iudge. 14.
3. Reg. 11.

of som disloial wife, who, though she know that by committing adultrie, she runneth into a thousand dangers and inconueniences (as the losse of Gods fauor; the hatred of hir husband; the dāger of punishment; the offence of hir frinds) the vtter dishonor of hir person (if it be known, and finaly the ruine and peril of bodie and soule) yet to satisfie this tyrant, she wil venture to commit the sin, notwithstāding any dangers or perils whatsoeuer.

24 Neither is it onlie in this one point of carnal lust, but in al other, wherein a man is in seruitude to this tyrant, and hir passions. Looke vpon an ambitious or vain-glorious man, see how he seeketh his mistresse: with what care and diligence he attendeth hir commandements, that he may follow after a little wind of mens mouthes: or pursue a little feather flieng before him in the aire: you shal see that he omitteth no one thing, no one time, no one circumstance for gaining thereof. He riseth betime, goeth late to bed: trotteth by day, studieth by night: heer he flattereth, there he dissembleth: heer he stoopeth, there he looketh big: heer he maketh frinds, there he pretendeth enimies. And to this onlie end he referreth al his actions, and applieth al his other matters: as, his order of life, his cōpanie keeping, his sutes of apparel, his house, his table, his horses, his seruants, his talk, his behauior, his iests, his looks, and his very going in the street. *An ambitious man.*

25 In likewise he that serueth his ladie in *A couetous man.*

passion of couetousnes, what a miserable slauerie doth he abide? His heart being so walled in prison with mony, as he must only think therof, talk therof, dreame thereof, & imagin only new wais to get the same, & nothing elsse. If you should see a christiä man in slauery vnder the great Turk, tied in a gallie by the legge with chaines, there to serue by rowing for euer: you could not but take compassion of his case. And what then shal we doo of the miserie of this man, who standeth in captiuitie to a more base creature than a Turk, or any other reasonable creature, that is, to a piece of mettal, in whose prison he lieth bound, not onlie by the feet, in such sort as he maie not goe anie where against the commoditie & commandement of the same: but also by the hands, by the mouth, by the eies, by the eares, and by the hart, so as he may neither do, speak, see, hear, or think any thing, but the seruice of the same? was there euer seruitude so great as this? Doth not Christ say truly now; *Qui facit peccatum, seruus est peccati* *He that doth sin, is a slaue vnto sin*? Doth not S. Peter say wel; *A quo quis superatus est huius & seruus est.* *A man is slaue to that whereof he is conquered.*

Iohn.8.
Rom.6.
2.Pet.2.

26 From this slauerie then are the vertuous deliuered, by the power of Christ, & his assistãce, insomuch, as they rule ouer their passions in sensualitie, and are not ruled therby. This God promised by the prophet Ezechiel saying; *And they shal know, that I am their Lord, when I shal breake the chains of their yoke, and shal deliuer them from the*

Eze.34.

power of those that ouer-ruled them before. And this benefit holie Dauid acknowledged in himselfe, when he vsed these most effectuous woordes to God; *O Lord I am thy seruant, I am thy seruant, and the childe of thy handmaid: thou hast broken my bones, and I wil sacrifice to thee a sacrifice of praise*. This benefite also acknowledgeth Saint Paule when he saith, that *Our olde man was crucified to the end the bodie of sin might be destroied & we be no more in seruitude to sin:* vnderstanding by the old man, and the bodie of sin, our concupiscence, mortified by the grace of Christ in the children of God. Psal.90. Rom.6.

27 After this priuilege of freedom, followeth another of no lesse importance than this, & that is a certaine heauenly peace and tranquillitie of mind, according to the saying of the Prophet; *Factus est in pace locus eius, His place is made in peace*. And in another place; *Pax multa diligentibus legem tuam, There is great peace to them which loue thy law*. And on the contrarie side, the prophet Esai repeteth this sentence often from god; *Non est pax impijs, dicit Dominus: The Lord saith; There is no peace vnto the wicked*. And another prophet saith of the same men; *Contrition & infelicitie is in their wais, & they haue not known the way of peace*. The reason of this difference hath beene declared before, in that, which I haue noted of the diuersitie of good and euil men touching their passions: For the vertuous, hauing now (by the aide of Christ his grace) subdued the greatest force of their said passions, do passe on their life most *Peace of mind.* Psal.75. Psal.118. Esai. 48.56. Psa.13.

sweetly and calmly, vnder the guide of his spirit, without anie perturbations that much trouble them, in the greatest occurrents of this life. But
Rom.11. the wicked men not hauing mortified the said passions, are tossed and troubled with the same, as with vehement and contrarie windes. And therefore their state and condition is compared by Esai to a tempestuous sea, that neuer is quiet:
Esai.57. Iac.3. and by S.Iames, to a citie or countrey, where the inhabitants are at war and sedition among themselues. And the causes heerof are two: first, for
Two causes of disquietnes in wicked men. that the passions of concupiscence, being manie and almost infinite in number, doe lust after infinite thinges, and are neuer satisfied, but are like those bloud-suckers which the wise man speaketh of, that crie alwaies, giue, giue, and neuer ho. As for example: when is the ambitious man
Prou.30. satisfied with honor? Or the incontinent man, with carnalitie? Or the couetous man with money? Neuer truely: and therefore, as that mother cannot but bee greatly afflicted, which should haue manie children crying at once for meat, she hauing no bread at al to breake vnto them: so the wicked man, being greedily called vpon by almost infinite passions, to yeeld them their desires, must needes be vexed and pitifullie tormented; especially, being not able to satisfie any one of their smallest demandes.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, be oftētimes one contrarie to the other, and do demaund

mand contrarie thinges, representing most liue- Gen. 11.
ly the confusion of Babell: where one toong spoke against an other, and that in diuers & contrarie languages. So wee see oftentimes, that the desire of honor saith, Spend heer: but the passion of auarice saith, Hold thy handes. Lecherie saith, Venture heere: but pride saith, No, it maie turne to thy dishonor. Anger saith, Reuenge thy selfe heer: but ambition saith, It is better to dissemble. And finally heere is fulfilled that, which the pro- Psal. 54.
phet saith, *Vidi iniquitatem, & contradictionem in ciuitate: I haue seene iniquitie, and contradiction in the selfe same citie.* Iniquitie, for that all the demands of these passions are most vniust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demaundes. From all which miseries God hath deliuered the Phil. 4.
iust, by giuing them his peace, *which passeth al vn-* Io. 14. 17.
derstanding, as the Apostle saith, and which the Mat. 10.
worlde can neuer giue nor tast of, as Christ himselfe affirmeth.

29 And these manie causes may be alledged now (besides manie others, which I passe ouer) to iustifie Christes wordes, that his yoke is sweet & easie: to wit, the assistance of grace, the loue of God, the light of vnderstanding from the holie Ghost, the internall consolation of the mind, the quiet of conscience, the confidence thereof proceeding, the libertie of soule and bodie, with the sweet rest of our spirites, both towardes GOD, towardes our neighbour, and towards our selues.

By all which meanes, helps priuileges, and singular benefites, the vertuous are assisted abouc the wicked, as hath bene shewed: and their waie made easie, light, and pleasant. To which also we may ad as the last, but not the least comfort, the expectation of reward: that is of eternall glorie and felicitie to the vertuous; and euerlasting damnation vnto the wicked. O howe great a matter is this, to comfort the one, if their life were painfull in godlines: & to afflict the other amidst al the great pleasure of sin! The laborer, when he thinketh on his good pay at night, is incouraged to go thorough though it be painful to him. Two that should passe togither towardes their countrey, the one to receiue honor for the good seruice done abroad; the other as a prisoner to be arrained of treasons, cõmitted in forraign dominions against his soueraigne, coulde not be like merrie in their In vpon the waie, as it seemeth to me: and though he that stood in daunger, should sing, or make shew of courage and innocencie, & set a good face vpon the matter: yet the other might wel think, that his heart had manie a cold pul within him: as no doubt but all wicked men haue, when they think with themselues of the life to com. If Ioseph and Pharaos baker had known both their distinct lots in prison (to wit, that on such a daie one should be called forth to be made Lord of Egypt, and the other to be hanged on a paire of gallowes) they could hardly haue been equally merrie: whiles they liued togither in

Expectation of reward.

An example

Gen. 40. 41. 45.

tim

time of their imprisonmẽt. The like may be said, and much more truly, of vertuous & wicked men in this world. For when the one doth but thinke vpon the daie of death (which is to be the daie of their deliuerance from this Prison) their harts cãnot but leap for verie ioie, considering what is to insue vnto them after. But the other are afflicted, and fall into melancholie, as often as mention or remembraunce of death is offered: for that they are sure that it bringeth with it their bane, according as the scripture saith; *The wicked man being dead, there remaineth no more hope vnto him.* Prou. 11.

30 Well then (deer brother) if all these things be so, what should staie thee nowe at length to make this resolution, which I exhort thee vnto? Wilt thou yet saie (notwithstanding all this) that the matter is hard, the way vnpleasant? Or wilt thou beleeue others that tell thee so, though they knowe lesse of the matter than thy selfe? Beleeue rather the worde and promise of Christ, which assureth thee the contrarie: beleeue the reasons before alledged, which doe prooue it euidently: beleeue the testimonie of thẽ which haue experienced it in themselues (as of king Dauid, Sainct Paul, and Saint Iohn the Euangelist, whose testimonies I haue alledged before of their owne proofe) beleeue manie hundreds, which by the grace of GOD are conuerted daily in Christendom from vicious life, to the true seruice of God: al which doe protest themselues to haue found more, than I haue said, or can saie in this matter. Mat. 11.

31 And for that thou maiest replie heer, & say, that such men are not * where thou art, to giue this testimonie of their experience: I can & do assure thee, vpō conscience before God, that I haue talked with no small number of such my selfe, to my singular comfort, in beholding the strong hand & exceeding bountifulnes of Gods sweetnes towards thē in this case. Oh (deere brother) no toong can expresse, what I haue seen heerin: & yet saw I not the least part of that which thei felt. But yet this may I saie, that those which are known to be skilfull, & to deale so sincerely with all, that other disburden their consciences vnto them for their comfort or counsell, or some part of those, whereof the prophet saith, *That they worke in multitudes of waters, and doe see the maruels of God in the depth.* In the depth (I saie) of mens consciences, vttered with infinite multitudes of teares, when God toucheth the same with his holy grace. Beleeue me (good reader) for I speak in trueth before our Lorde Iesus, I haue seene so great and exceeding consolations, in diuers great sinners after their conuersiō, as no hart can almost conceiue: and the heartes which receaued them, were hardly able to containe the same: so abundantly stilled downe the heauenly dew, from the most liberall & bountifull hand of God. And that this maie not seeme strange vnto thee, thou must knowe, that it is recorded of one holy man called Effrem, that he had so marueilous great cōsolations after his cōuersion, as he was oftē constrained

* *The soundlier that the Gospel is any where receiued, the moe examples of sound conuersion are there to be found: and yet on the other side, it is not to be denied, but that a kinde of remorse & sorrowing (especially for the external, or grosser offences) is oft to be found, not only among counterfait Christians, but among the heathen also.* Psal. 106.

ned to crie out to God; O Lorde retire thy hand from me a little, for that my heart is not able to receaue so extreme ioie. And the like is written of S. Barnard: who for a certain time after his cõuersion from the world, remained as it were depriued of his senses by the excessiue consolations he had from God. *Gofr. in vita Barn.*

32 But yet if all this cannot mooue thee, but thou wouldest still remaine in thy distrust, heare the testimonie of one, whome I am sure thou wilt not discredite, especially speaking of his own experience in himselfe. And this is the holy martyr & doctor Saint Cyprian, who writing of the very same matter to a secret friend of his, called Donatus, confesseth that he was before his conuersion of the same opinion that thou art of: to wit, that it was impossible for him to change his maners, and to finde such comfort in a vertuous life as after he did: being accustommed before to all kind of loose behauiour. Therefore he beginneth his narration to his friend in this sort; *Accipe quod intitur antequam discitur.* Take that which is left, before it be learned: and so followeth on with a large discourse, shewing that hee prooued nowe by experience, which he could neuer beleue before his conuersion, though God had promised the same. The like writeth Saint Austen of himselfe in his bookes of confession: shewing that his passions would needes perswade him before his conuersion, that he should neuer be able to abide the austeritie of a vertuous life, especially, touching *Lib. ep. 1.* *Lib. 6. conf. cap. 12.*

ching the sinnes of the flesh (wherein he had liued wantonly, vntill that time) it seemed im-
Lib. conf. possible that he could euer abandon the same, & liue chastly: which notwithstanding he felt easie;
Psal. 34. pleasant and without difficultie afterward. For which he breaketh into these wordes; My GOD let me remember and confesse thy mercies to-
Psal. 115. wardes me: let my verie bones reioice and saie vnto thee; *O Lord, who is like vnto thee? Thou hast broken my chaines and I will sacrifice to thee a sacrifice of thankesgiuing.* These chaines were the chaines of concupiscence, wherby we stoode bounden in captiuitie before his conuersion, as he there confesseth: but presently thereupon hee was deliuered from the same, by the help of Gods most holy grace.

33 My counsell shoulde be therefore (gentle reader) that seeing thou hast so manie testimonies, examples, reasons, & promises of this matter, thou shouldest at least proue once by thine own experience, whether this thing be tru or no especially seeing it is a matter of so great importance, and so worthie thy triall: that is, concerning so neere thy eternall saluation as it doth. If a mean fellow shuld com vnto thee, & offer, for hazarding of one crowne of golde, to make thee a thousand by Alchimie, though thou shouldest suspect him for a cousener: yet the hope of gain being so great, & the aduenture of so small losse thou wouldest goe nigh for once to prooue the matter. And how much more shouldest thou do

it in this case, where by proofe thou canst leese nothing: & if thou speede well, thou maist gain as much as the euerlasting ioie of heauen is woorth?

34 But yet heere by the waie, I maie not let passe to admonishe thee of one thing: which the ancient fathers and saints of God that haue passed ouer this riuer before thee (I meane the riuer diuiding between Gods seruice & the world) do affirme of their owne experience: and that is, that as soone as thou takest this work of resolution in hand, thou must expect assaultes, cumbats, and open warre within thy selfe: as Sainct Syprian, S. Austen, Sainct Gregory, and Saint Barnard do affirm, and vpon their own proofe. This doe Cyrill and Origen shewe in diuers places at large. This doth Sainct Hilarie prooue by reasons and examples. This doth the wise man forwarne thee of, willing thee; *When thou art come to the seruice of God, to prepare thy minde vnto temptation*. And the reason of this is, for that the Diuel possessing quietly thy soule before, laie still, and sought onely meanes to content the same, by putting in newe and new delites, and pleasures of the flesshe. But when he seeth thou offerest to goe from him: he beginneth straight to rage, and to moue sedition within thee, and to tosse vpp and downe both heauen and earth, before hee will leese his kingdome in thy soule. This is euident by the example of him, whome Christ comming downe from the hill, after his transfiguration, deliuered from a deafe and dumme spirite. For albeit the Diuell would

Resistance at the beginning.

Cyp. li. 1. ep. 1
Aug. lib. 1. doct. c. 23.
Greg. Mor. 4. c. 24. li. 30. cap. 18.
Bar. in ps. 90
Cir. li. de ora.
Or. hom. 3. in Exo. & 1. 11. Iosue.
Hi. in ps. 118
Eccl. 2.

Mar. 9.

would seeme neither to heare nor speake, while he possessed that bodie quietly: yet when Christ commaunded him to goe out, he both heard, and cried out, and did so teare and rent that poore bodie before he departed, as all the standers by thought him indeed to be dead. This also in figure was shewed by the storie of Labã, who * neuer persecuted his sonne in law Iacob, vntill hee would depart from him. And yet more was this expressed in the doinges of Pharao, who after once he perceiued that the people of Israel ment to depart from his kingdom, neuer ceased greeuously to afflict them, (as Moises testifieth) vntil God vtterly deliuered thẽ out of his handes with the ruin & destruction of all Egypt their enimies. Which euent the holy doctors & Saincte of the church haue expounded to be a plaine figure of the deliuerie of souls frõ the tirannie of the diuell.

Gen. 31. B

* *He was verie greeuous vnto him before: but he did not follow after him in hostile maner till he departed from him* Exod. 5. *The cõuersion of S. Aust.*

35 And now if thou wouldest haue a liuely example of all this that I haue said before, I could alledge thee manie: but for breuitie sake, one onely of Sainct Austines conuersion shall suffice, testified by himselfe in his books of confession. It is a marueilous example, & containeth many notable & comfortable pointes. And surely whosoeuer shall but read the whole at large, especially in his 6. 7. & 8. books of his cõfessions, shal greatly be moued & instructed therby. And I beseech the reader that vnderstandeth the Latin toong, to view ouer, at least but certaine Chapters of the eight booke, where the Saints finall conuersion

B

* *Yet some points of the story at large are such, as that a man may aswel doubt the readines of Satan to illude and deceiue: as behold to our comfort the goodnes of God in his conuersion.*

(after

(after infinite combats) is recounted. It were too long to repeat heer, though in deede it be such matter, as no man neede to be wearie to heare it. There he sheweth how he was tossed & troubled in this conflict betweene the flesh and the spirit, betweene God drawing on the one side, and the world, the flesh, and the Diuel, holding back on the other part. He went to Simplicianus a learned old man, and deuout Christian: he wēt to S. Ambrose, Bishop of Millain: & after his conference with them, he was more troubled than before. He consulted with his companions, Nebridius, and Alipius: but al would not ease him. Til at the length a Christian Courtier and Captain, named Pontition, had by occasion told him and Alipius of the vertuous life that Sainct Anthonie led, who a little before had professed * a priuate and a solitarie life in Egypt: as also others he then heard) did euen in Millain it self, where then he was. Which when he had heard, then withdrawing himselfe aside, he had a most terrible combat with himselfe. Whereof he writeth thus; What did I not saie against my self in this conflict? How did I beat and whip mine owne soule, to make hir follow thee (O Lord?) But she held back, she refused and excused hir selfe: and when all hir arguments were conuicted, she remained trembling and fearing as death to be restrained from

Lib. 8. confes. cap. 1. & 2.

B.

* *This kinde of monasticall or priuate life was verie ancient, and such as the time and estate of the Church required then: but that which after in place thereof sprang vp amongest vs, was of latter time, and being at the first farre vnlike to the other, the longer it stoode did notwithstanding still degenerate more and more till at the length it grew intollerable.*

Cap. 7.

from hir looſe cuſtome of ſin. Whereby ſhe conſumed hir ſelfe euen vnto death. After this hee
Cap.8. went into a garden with Alipius, his companion: and there cried out vnto him; *Quid hoc eſt? Quid patimur? Surgunt indocti & cœlum rapiunt, & nos cum doctrinis noſtris, ſine corde, ecce vbi volutamur in carne & ſanguine.* What is this? (Alipius) what ſuffer we vnder the tyrannie of ſinne? Vnlearned men (ſuch as Anthonie and others; for he was altogither vnlearned) do take heauen by violence: & we with al our learning, without harts, behold how we lie graueling in fleſh and bloud. And he goeth forward in that place, ſhewing the wonderful & almoſt incredible tribulations that he had in this fight that daie. After this he went foorth into an Orchard: and there he had yet a greater conflict. For there al his pleaſures paſt repreſented themſelues before his eies, ſaying
Marke this gentle reader. *Demittéſne nos, & à momento iſto non erimus tecũ vltra in æternum &c.* What, wilt thou depart from vs? And ſhal we be with thee no more for euer after this moment? Shal it not he lawful for thee to do this or that, no more heerafter? And then (ſaith S. Auſten) O Lord, turn frõ the mind of thy ſeruant, to thinke of that, which they obiected to my ſoule. What filth, what ſhameful pleaſure did they laie before mine eies? At length he
Cap.10. ſaith, that after long and tedious combats, a marueilous tempeſt of weeping came vpon him: and being not able to reſiſt, he ran awaie frõ Alipius & caſt himſelf on the ground vnder a fig-tree, &

gaue

gaue ful scope vnto his eies, which brought forth presently whole flouds of tears. Which after they were a litle past ouer, he began to speake to God in this sort; *Et tu Domine, vsquequo? Quàm diu, quàm diu, cras & cras? Quare non modo? Quare non hac hora finis est turpitudinis meæ?* O Lord, how lõg wilt thou suffer me thus? How long, how long, shal I saie, to-morrow, to morrow? Why should I not doe it now? Why should there not be an end of my filthie life, euen at this hour? And after this followeth his final and miraculous conuersion, togither with the conuersion of Alipius, his companion; which because it is set down briefly by himselfe, I wil recite his own wordes, which are as followeth, immediately vpon those that went before. *Lib. 8. c. 12.*

36 I did talk this to God, and did weep most bitterly, with a deep contrition of my heart, and beholde, I heard a voice, as if it had been of a boy or maid singing from some house by, & often repeating; Take vp and read, take vp and read. And straight-waie I changed my countenance, & began to think most earnestly with my selfe, whether children were woont to sing any such thing, in anie kinde of game that they vsed: but I neuer remember, that I had heard anie such thing before. Wherfore repressing the force of my tears: I rose, interpreting no other thing, but that this voice came frõ heauen, to bid me open the book that I had with me (which was Sainct Pauls Epistles) & to read the first Chapter that I should find. *S. Austens final conuersion, by a voice from heauen.*

For

S. Anthonies conuersion. Athanasius in vita Anthonij.

For I had heard afore of Sainct Anthonie, how he was admonished to his conuersion, by hearing a sentence of the Gospel, which was read, when he by occasion came into the church: and the sentence was, *Go, and sel al thou hast, and giue to the poore: and thou shalt haue a treasure in heauen: and come, and follow me.* Which saying Saint Anthonie taking as spoken to him in particular, was presently conuerted to * thee (O Lord.) Wherefore I went in haste to the place where Alipius sate, for that I had left my Booke there when I departed: I snatched it vp, and opened it, and read in silence the first Chapter that offered it selfe vnto mine eies: and therein were these woordes, *Not in bankettinges, or in droonkennes: not in wantonnes and chamber-workes: not in contention and emulation: but doe you put on the Lord Iesus Christ: & do you not performe the prouidence of the flesh in concupiscence.* Further than this sentence I would not read, neither was it needful. For presently with the end of this sentence, as if the light of securitie had beene poured into my heart, al the darckenesse of my doubtfulnes fled awaie. Whereupon putting in my finger, or some other signe (which now I remember not) vpon the place, I closed the book, and with a quiet countenance opened the

B

* *In such thinges as are peculiar or proper to some (as this was) there can be no generall rule drawne vnto others, that can stand by vndoubted warrant, without some speciall calling besides; and so may it well be doubted, whether S. Anthonie had on that place sufficient ground-worke of those his doinges, vnlesse he had some speciall motion besides. It was otherwise with Saint Augustine, whose conuersion was not but to such thinges as we are all bounden vnto, and vpon such a place as speaketh to all.*

Rom. 13.

the whole matter to Alipius . And he by this meanes vttered also that which now wrought in him (which I before knew not) hee desired that he might see what I had read: and I shewed him. Hee marked it al, and went further also than I had read. For it followeth in Saint Paul (which I knew not;) *Take vnto you him that is yet weake in faith.* Which Alipius applied vnto himselfe, and opened his whole state of doubtfulnes vnto me. But by this admonition of Sainct Paul he was established, & was ioined to me in my good purpose: but yet calmly, and without any troublesom cunctation, according to his nature and maners, wherby he differeth alwais greatly frō me, in the better part. Rom.14.

37 After this we went to my mother: wee tel hir the matter: she reioiceth: we recite vnto hir the order of the thing: she exulteth and triumpheth, & blessed thee (O Lord, which art more strong & liberal, than we can aske or vnderstand) for that she saw now much more granted to hir from thee, touching me, than she was woont to aske with hir pitiful & lamētable sighs. For thou hadst so cōuerted me now to thee, that I neither sought for wife, nor any other hope at al of this world: liuing and abiding in that * rule of faith, in which thou didst reueale me vnto hir so manie yeares before. And so thou didst turn hir sorrow *Hir name was Monica: a verie holy woman as he sheweth, li.9.ca. 9.10.11. 12.13.*

B

**Which was but a more careful endeuour in the waie of godlines, such as was not vsed of the common sort. And so is this example of his, no patronage to anie of our latter monaseries or rules, that were laden with loosenesse and superstition, which notwithstanding some would gladly defend by this rule of his.*

row now into more abũdant ioy than ſhe could wiſh: and into much more deare and chaſte ioy, than ſhe could require by my children hir Nephewes, if I had taken wife. O Lord, I am thy ſeruant, I am now thy ſeruant, and childe of thy handmaid, thou haſt broken my chaines, and I wil ſacrifice to thee therefore a ſacrifice of praiſe. Let my heart and toong praiſe thee, and let my bones ſay to thee; O Lord, who is like vnto thee? Let them ſaie it (O Lord) and doe thou make anſwere (I beſeech thee) and ſaie to my ſoule; *I am thy ſaluation*. Hitherto are Sainct Auſtens wordes.

Lib. 9. c. 1.

Annotations vpon this conuerſion.

38 In this marueilous example of this famous mans conuerſion, there be diuers thinges to be noted, both for our comfort, and alſo for our inſtruction. Firſt is to be noted the great conflict he had with his ghoſtly enimie before hee could get out of his poſſeſſion and dominion. Which was ſo much the more (no doubt) for that he was to be ſo great a piller afterward in Gods church. And we ſee, Alipius foũd not ſo great reſiſtance, for the enemie ſaw there was much leſſe in him to hurt his kingdome than in Auſten. Which ought greatly to animate them, that feele great reſiſtance, and ſtrong temptations againſt their vocation: aſſuring themſelues, that this is a ſigne of grace and fauor, if they manfully go through. So was Sainct Paule called (as we read) moſt violently, being ſtricken down to the ground, and made blinde by Chriſt before his conuerſion: ſo

Thoſe that are to be beſt men, haue greateſt conflict in their conuerſion Acts. 9.

tha

that he was a chosē vessel, to bear Christes name vnto the Gentiles.

39 Secondly it is to be noted, that although this man had most strong passions before his conuersion, & that in the greatest, & most incurable diseases, which commonly afflict worldly men: as in ambition, couetousnes, & sins of the flesh, as himself before cōfesseth: which maladies possessed him so strongly indeed, as he thought vnpossible (before his conuersion) euer to subdue and conquer the same: yet afterward he prooued the contrarie by the help of Gods omnipotēt grace. Thirdly also is to be noted, that he had not onely a good victorie ouer these passions, but also found great sweetnesse in the waie of vertuous life. For a litle after his conuersiō he writeth thus: I could not be satisfied (O Lord) in those daies, with the maruelous sweetnes which thou gauest me: how much did I weep in * thy hymns & canticles, being vehemently stirred vp with the voices of thy Church singing most sweetly? Those voices did run into mine eares, and thy truth did melt into mine heart, and thence did boile out an affection of pietie, and made tears to run from me, and I was in most happie state with them.

Lib. 6. c. 6. & 15.

Lib. 9. c. 6.

B

**When the people of God did sing their psalms of thanksgiuing and praises to God.*

40 Fourthly is to be noted for our instruction and imitation, the behauiour of this man about his vocation. First in searching and trying out the same by his repaire to Sainct Ambrose, Simplicianus, and others: by reading the word of God, frequenting of good companie, and the

S. Austens diligence in trying out his vocation.

like: which thou oughtest also (good Reader) to do, when thou feelest thy selfe inwardly mooued: and not to lie dead as many are woont, resisting openly the holie Ghost, with al good motions, and not so much as once to giue eare to the knocking of Christ at the doore of their consciences. Moreouer, S. Austen as we see, refused not the means to know his vocation, but praied, wept, and oftentimes retired himself alone from company to talk with god in that matter. Which manie of vs wil neuer doe: but rather doe detest and flie al meanes, that may bring vs into those cogitations of our conuersion. Finally S. Austen after he had once seene cleerly the wil and pleasure of God: made no more staie of the matter, but brake off strongly from al the world and vanities thereof: gaue ouer his Rhetorik lecture at Millain: left al hope of promotion in the court, & betooke himself to serue God throughly: and therefore no maruel, if he receiued so great cõsolation and aduancement from God afterward, as to be so worthie a member in his Church. Which example is to be followed of al them that desire to keepe a good conscience, so far foorth as ech mans condition and staie of life permitteth.

Act. 3.

Lib. 9. ca. 2.

Violence to be vsed at the beginning of our conuersion.

41 And heere by this occasion, I may not let passe to aduertise thee, good reader, and also by Saint Austens example to forewarne thee, that whosoeuer meaneth to make this resolutiõ throughly, must vse some violence at the begin-

ning

ning. For as fire if you rush in vpon it with force, is easily put out: but if you deale softly, putting in one hand after another, you maie rather hurt your selfe than extinguishe the same: so is it with our passions, who require manhood and courage for a time at the beginning, which whosoeuer shal vse, togither with the other meanes thereunto appertaining, he shal most certainly find that thing easie, which now he thinketh heauy; & that most sweete, which now he esteemeth so vnsauorie. For proofe whereof, as also for conclusion of this chapter, I wil alledge a short discourse out of Barnard: who after his fashion proueth the same fitly out of the scriptures. Christ saith vnto vs: * *Take my yoke, you shall finde rest.* This is a marueilous noueltie: but it cõmeth from him which maketh all thinges newe. Hee that taketh vp a yoke findeth rest: hee that leaueth al findeth an hũdred times so much. He knew well this (I meane that man according to the heart of God) which * said in his psalme: *Doth the seat of iniquitie cleaue to thee (O Lorde) which feignest a labor in thy commaundements?* Is not this a feigned labour (deere brethren) in a commandement? I meane, a light burden, an easie yoke, an annointed crosse. So in old time he said to Abraham: *Take thy son Isaac whom thou louest, & offer him vnto me a sacrifice.* This was a feigned labor in a commaundement: for Isaac being offered hee was not killed, but sanctified thereby. Thou therefore, if thou heare the voice of God within thy heart, willing thee to offer

* *Ear. in verba euangelij; Ecce nos reliquimus omnia, &c.*

B

* *The place being better considered, it doth not appeare that Dauid so said. Neuertheles, that which Barnard doth gather out of it doth stand very wel with those wordes of Christ that therewithal he alledgeth of the light burden & easie yoke.* Psal. 93. Gen. 22.

vp Isaac (which signifieth ioy or laughter) feare not to obey it faithfully and constantly: whatsoeuer thy corrupt affection iudgeth of the matter, be thou secure. Not Isaac, but the ram shall die for it: thy ioie shall not perish, but thy stubburnes onely, whose hornes are intangled with thornes, and cannot be in thee without the prickinges of anxietie. Thy Lord doth but tempt thee as hee did Abraham, to see what thou wilt doe. Isaac (that is, thy ioy in this life) shal not die, as thou imaginest, but shall liue: onely hee must be lifted vp vpon the wood, to the end thy ioy may be on high, and that thou maist glorie not in thine own flesh, but onely in the crosse of thy Lord, by whome thy selfe also art crucified: crucified (I saie) but crucified to the world: for vnto God thou liuest still, and that much more than thou didst before.

Gal 3.

CHAP. II.

Of the second impediment, which is persecution, affliction, and tribulation, whereby manie men are kept from the seruice of God.

MAnie there are in the world a broad, who either vpon thes considerations before laid down or for that, they see some goo men to liue as merily as them selues, are content to yeeld thu

much

much, that in veric deede they esteeme vertuous life to be pleasant inough, to such as are once entred in therunto: and that in good sooth: for their own parts, they could be content to followe the same, if they might doe it with quiet and peace of all handes. But to request them vnto it in such time or place, or with such order and circumstances, as tribulation, affliction, or persecution may fall vpon them for the same: they thinke it a matter vnreasonable to be demanded, & themselues verie excusable, both before God & man, for refusing it. But this excuse is no better, than the other going before, of the pretended difficultie: for that it standeth vpon a false ground, as also vpon an vniust illation, made vpon that ground. The ground is this, that a man may liue vertuously, and serue God truely with all worldly ease, and without anie affliction, tribulation, or persecution: which is false. For that, albeit externall contradictions, and persecutions be more in one time than in another; more in this place, than in that: yet can there not be anie time or place without some, both externall, and internall. Which although (as I haue shewed before) in respect of the manifold helpes and consolations sent from GOD in counterpoize of the same, they seeme not heauie nor vnpleasant vnto the godly: yet are they in themselues both great and waightie, as would appeare if they fell vpon the wicked and impatient. Secondly, the illation made vpon this ground, is vniust: for

that it alledgeth tribulation, as a sufficient reason to abandon Gods seruice, which God himselfe hath ordained for a meane to the contrarie effect: that is to drawe men thereby vnto his seruice. For better declaration whereof (the matter being of verie great importance) I will handle in this chapter these foure pointes. First, whether it be ordinarie for all that must be saued, to suffer some kind of persecution, tribulation, or affliction. Secondly, what are the causes why GOD (so louing vs as he doth) woulde choose and appoint so to deale with vs here in this life. Thirdly, what principall reasons of comfort, a man may haue in tribulation. Fourthly, what is required at his handes in that state. Which foure pointes, being declared, I doubt not but great light shall appeere in this whole matter, which seemeth to flesh and bloud to be so full of darcknes and improbabilities.

Four pointes to be handled in this chapter.

Whether all good men must suffer tribulation or no.

2 And touching the first, there needeth little proofe: for that Christ himselfe saith to his Disciples, and by them to all other his seruauntes; *In mundo pressuram sustinebitis: In the world you shal sustain affliction.* And in another place; *In your patience shall you possesse your soules.* That is, by suffering patiently in aduersities: which saincte Paul yet vttereth more plainly when he saith; *All those that will liue godly in Iesus Christ, shal suffer persecution.* If all, then none can be accepted. And to signifie yet further the necessitie of this matter, both Paul and Barnabas also did teach (as Saincte Luke reporteth

Iohn. 16.
Luc. 11.
2. Tim. 3.

reporteth) *That wee of neceſſitie muſt enter into the kingdome of God, by manie tribulations*: Vſing the word *Oportet*, which ſignifieth a certaine neceſſitie. And Chriſt himſelfe yet more reuealeth this ſecret, when he ſaith to ſainct Iohn the Euangeliſt: *That hee chaſtiſeth all thoſe whome hee loueth.* Which wordes the Apoſtle as it were expounding to the Hebrewes, ſaith; *Flagellat omnem filium quem recipit: He whippeth euerie childe whome he receiueth.* And the Apoſtle vrgeth this matter ſo far in that place, as he affirmeth plainly, al thoſe to be baſtards, and no children of God, which are not afflicted by him in this life. The ſame poſition S. Paule holdeth to Timothie; *Si ſuſtinemus, & conregnabimus: If wee ſuffer with Chriſt, wee ſhal reigne with Chriſt*; and no otherwiſe. Wherein alſo concurreth holy Dauid, when he ſaith; *Multæ tribulationes iuſtorum: The iuſt are appointed to manie tribulations.*

Acts.14.
Apoc.3.
Heb.12.
Verſe.8. 2.Tim.2.
Pſal.33

3 The ſame might be prooued by manie other meanes, as by that Chriſt ſaith; *He came not to bring peace, but the ſword into the worlde.* Alſo by that Sainct Paule ſaith; *That no man can be crowned except hee fight lawfully.* But howe can wee fight, if we haue no enemie to oppugne vs? The ſame ſignifieth Chriſt in the Apocalyps, when hee reiterateth ſo often, that heauen is only for him that ouercometh. The verie ſame is ſignified by the ſhip, whereinto Chriſt entered with his Diſciples, which was toſſed and tumbled as if it would haue bene drowned: this (I ſaie) by the ancient fathers

Mat.10.
2.Tim.2.
cap.2.&3.
Mat.8.

fathers exposition, was a figure of the troubles & afflictions, that all those should suffer, which doe rowe in the same shippe with Christ our Sauiour.

Iob.7. Iob.5. The same also is prooued by that the life of man is called a warfare vpon earth, and by that hee is appointed to labour and trauell: while he is heer:

Iob.13. also by that, his life is repleniſhed with many miseries, euen by the appointment of GOD after mans fall. The same also is shewed by that, that God hath appointed euery man to passe through the paines of death, before he come to ioy: also by the infinite contradictions and tribulations, both within and without, left vnto man in this life: as for example, within are the rebellions of his concupiscence & other miseries of his minde wherewith he hath continually to make warre, if he will saue his soule. Without, are the world, & the Deuill, which doe neuer cease to assault him now by faire meanes, and now by foule; nowe by flatterie, and nowe by threat; nowe alluring by pleasure and promotion, nowe terrifieng by affliction and persecution. Against all which the good Christian hath to resist manfully, or els hee leeseth the crowne of his eternall saluation.

The example of saints. 4 The verie same also may be shewed by the examples of all the most renowmed saincts from the beginning: who were not onely assaulted internally with the rebellion of their owne flesh but also persecuted & afflicted outwardly: thereby to confirme more manifestly this purpose of

God

God. As wee see in Abell, persecuted and slaine by his owne brother, assoone as euer he began to serue God: also in Abraham, afflicted diuersly after he was once chosen by God: and most of all by making him yeeld to the killing of his owne deare and onely childe. Of the same cup dranke all his children & posteritie that succeeded him, in Gods fauour: as Isaac, Iacob, Ioseph, Moyses, and all the Prophetes: of which Christ himselfe giueth testimonie, howe their bloud was shed most cruelly by the world. The afflicting also of Iob is woonderfull, seeing the scripture affirmeth it to haue come vpon him by Gods speciall appointment, hee being a most iust man. But yet more woonderfull was the affliction of holy Tobias, who among other calamities, was striken blinde by the falling downe of swallowes dung into his eies: of which the Angell Raphaell told him afterward; *Because thou art a man acceptable to God, it was of necessitie that this tentation should proue thee.* Behold the necessitie of afflictions to good men. I might ad to this, the example of Dauid and others: but that the Apostle giueth a generall testimonie of all the saintes of the olde testament, saieng: *That some were racked, some reproched, some whipped, some chained, some imprisoned: others wer stoned, cut in peeces, tẽpted, & slain with the sword: some went about in hair-cloth, in skins of goats, in great need, pressed & afflicted, wandring and hiding themselues in wildernesses, in hils, in caues, and holes vnder ground, the world not being worthie of them.* Of all which hee

Gen.4.
Gen.22.
Iudith.8.
Mat.5.23.
Luc.13.
Iob.1.
Tob.2.
Tob.12.
Heb.11.

pronoun-

pronounceth this comfortable ſentence, to be noted of all men; *Non ſuſcipientes redemptionem, vt meliorem inuenirent reſurrectionem*: That is; *GOD would not deliuer them from theſe afflictions in this life, to the end their reſurrection and reward in the life to come, might be more glorious.* And this of the Saincts of the old teſtament.

5 But now in the new teſtament, founded expreſſedly vpon the croſſe, the matter ſtandeth much more plaine, and that with great reaſon. For if Chriſt coulde not goe into this glorie, but by ſuffering, as the ſcripture ſaith: then by the moſt reaſonable rule of Chriſt affirming, that *The ſeruant hath not priuiledge aboue his maiſter*: it muſt needes followe, that all haue to drinke of Chriſtes cup, which are appointed to be partakers of his glorie. And for proofe hereof; looke vpon the deereſt friendes that euer Chriſt had in this life, and ſee whether they had part thereof or no. Of his mother, Symon propheſied and tolde hir at the beginning: *That the ſworde of tribulation ſhould paſſe hir heart*. Signifieng thereby the extreme afflictions that ſhee felt afterward in the death of hir ſonne, and other miſeries heaped vpon hir. Of the Apoſtles it is euident, that beſide al the labours, trauels, needes, ſufferings, perſecutions, and calamities which were infinite, & in mans ſight intollerable (if we beleeue S. Paul recounting the ſame) beſide all this (I ſaie) God would not be ſatiſfied, except he had their bloud alſo: and ſo we ſee that he ſuffered none of them

Luc.24.
Mat.10.
Luc.6.
Mat.10.
Luc.2.
1.Cor.4.
2.Cor.4.
6.11.12.

to die naturallie, but onely Sainct Iohn: albeit, if we consider what Iohn also suffered in so long a life as he liued, being banished by Domitian to Pathmos; and at an other time, thrust into a tun of hot oile at Rome (as Tertullian and Sainct Ierom do report) we shal see that his part was no les than others in this cup of his maister. I might reckon vp heere infinite other examples: but it needeth not. For it may suffice, that Christ hath giuen this general rule in the new testament; *He that taketh not vp his crosse and followeth me, is not worthie of me.* By which is resolued plainelie, that here is no saluation now to be had, but onlie for them that take vp (that is, doe beare willinglie) their proper crosses, & therewith do follow their captain, walking on with his crosse on his shoulders before them.

Acts.20. Rom.8. Ioh.21. *Tert.lib.de præscript. hæretic. Ierom lib. cont. Iouin.* Mat.10.

6 But heere some men may saie: If this be so, that no man can be saued without a crosse, that is, without affliction, and tribulation; how do al those that liue in peaceable times and places, where no persecution is, no trouble, no affliction, or tribulatiõ? To which I answere: first, that if there wer any such time or place, the men liuing therein should be in great danger, according to the saying of the Prophet; *They are not in the labor of other men, nor yet whipped & punished as others are: and therefore pride possessed them, and they were couered with iniquitie and impietie: and their iniquitie proceeded of their fatnesse, or abundance.* Secondly I answere; that there is no such time or place so void

An obiection answered. Psal.72.

of

of tribulation, but that there is alwaies a crosse to be found, for them that will take it vp. For either is there pouertie, sicknes, slaunder, enmitie, iniurie, contradiction, or some like affliction offered cõtinually. For that those men neuer want in the world, whereof the Prophet said; *These that do render euill for good, did detract from me for that I followed goodnesse.* At the leastwise there neuer want those domesticall enemies, of which Christ speaketh: I meane, either our kindred and carnall friends, which commonly resist vs, if wee begin once thoroughly to serue God: or els our owne disordinate affections, which are the most perilous enimies of all: for that they make vs war vpõ our own groũd. Again there neuer want the temptations of the world, and diuell: the resisting whereof is much more difficult in time of peace and wealth, than in time of externall affliction and persecution: for that these enemies are stronger in flatterie, than in force: which a godly father expresseth by this parable. The sun and wind (saith he) agreed on a day to proue their seueral strengths, in taking a cloke from a waifaring man. And in the forenoone the winde vsed al violence that hee could to blowe off the said cloke. But the more he blew, the more fast held the traueler his cloke, & gathered it more closely about him. At after noone the sunne sent forth his pleasant beames, and by little and little so entered into this man, as he caused him to yeeld & put off, not onley his cloke, but also his cote.

Pſal. 37.

Mat. 7.

Time of peace more dangerous than of persecution.

A parable.

Whereby

Whereby is meant (saith this father) that the allurements of pleasure are more strong & harder to be resisted, than the violence of persecution. The like is shewed by the exãple of Dauid, who resisted easily many assaults of aduersitie: but yet fel dangerously in time of prosperitie. Whereby appeareth that vertuous men haue no lesse war in time of peace, than in time of persecution: & that neuer there wanteth occasion of bearing the crosse, and suffering affliction, to him that wil accept of the same. And this maie suffice for this first point, to prooue that euerie man must enter into heauen by tribulation, as S. Paul saith.

7 Touching the [b] second, why God would haue this matter so: it were sufficient to answere, that it pleased him best so, without seeking anie further reason of his meaning heerein, euen as it pleased him * without al reason in our sight, to abase his sonne so much as to send him hither into this worlde, to suffer and die for vs. Or if we wil needes haue a reason heereof, this one might be sufficient for al: that seeing we looke for so great a glorie as we doe, we should labor a little first for the same, and so be made somewhat woorthie of Gods fauour, and exultation. But yet for that it hath pleased his diuine ma-

b *The cause why God sendeth affliction to the godly.* B.

* *There was great reason in it, for that, seeing man had sinned, by man was the iustice of God to be satisfied, which*

notwithstanding no man, but he alone, could do. Whereby it may seeme, that although God hath giuen to this our Authour a verie good gift in persuading to godlines of life (for which we haue to esteem of him accordingly;) yet hath he not giuen him therewithal so ful a knowledge of the mysterie of our redemption in Christ. So it is lesse maruel, that he is in matters of controuersie further to seeke than otherwise by his godly disposition, we may think that he should.

iestie,

ieſtie, not onely to open vnto vs his wil and determination for our ſuffering in this life; but alſo diuers reaſons of his moſt holy purpoſe & pleaſure therein, for our further incouragement and conſolation which do ſuffer : I wil in this place repeat ſome of the ſame, for the declaration of his exceeding great loue, and fatherlie care towards vs.

1 *Increaſe of glorie.*

8 The firſt cauſe then, and the moſt principal, is to increaſe therby our glorie in the life to com. For hauing appointed by his eternal wiſedome and iuſtice, that none ſhal be crowned there, but

2. Tim. 2. Apoc. 2.

ſuch as indure (in ſome good meaſure) a fight in this world : the more and greater combats that he giueth (togither with ſufficient grace to ouercome therein) the greater crowne of glorie prepareth hee for vs at our reſurrection. This cauſe toucheth the Apoſtle in the wordes alleadged of

Heb. 11.

the ſaintes of the old teſtament, to wit, that they receiued no deliuerance from their miſeries in this world, to the end they might finde a better reſurrection in the world to com. This alſo mentioned Chriſt expreſly when hee ſaid; *Happie are they*

Mat. 5.

which ſuffer perſecution, for theirs is the kingdome of heauen : happie are you when men ſpeake euil, and perſecute you, &c. Reioyce and be glad (I ſaie) for that your reward is great in heauen. Hither alſo doo appertaine al thoſe promiſes; *Of gaining life, by leeſing life : of receiuing an hundred for one,* and the like.

Mat. 10. Mat. 19. Eſai. 56.

Heerhence do proceed al thoſe large promiſes to mortification, and newneſſe of life. In both

which

which are great conflictes against the flesh, world, and our owne sensualitie, and cannot be performed but by sufferinges and affliction. Finallie, Sainct Paul declareth this matter fully; when he saith; *That a little and short tribulation in this life worketh a weight of glorie aboue al measure in the height of heauen.*

9 The second cause why God appointed this, is to draw vs thereby from the loue of the world, his professed enemie: as in the next Chapter shal be shewed at large. This cause sainct Paul vttereth in these wordes; *We are punished of God, to the end we should not be damned with this world.* Euen then, as a nurse, that to weane hir child from the liking of hir milk, doth annoint hir teat with aloes, or some other such bitter thing: so our merciful father, that would retire vs from the loue of worldly delites, whereby infinite men doe perish dailie, vseth to send tribulation: which of al other thinges hath most force to worke that effect: as we see in the example of the prodigal sonne, who could by no meanes be staied from his pleasures, but onlie by affliction.

2 *Hate of the world.*

1.Cor.11.

Luc.15.

10 Thirdly, God vseth tribulation as a most present and souereigne medicin, to heale vs of manie diseases, otherwise almost incurable. As first, of a certain blindnesse, and careless negligence in our estate, contracted by wealth, & prosperitie. In which sense the scripture saith; that *Affliction giueth vnderstanding*. And the wise man affirmeth; that *The rod bringeth wisedome*: as also

3 *A medicin to cure our diseases.*

Eccl.28.

Prou.29.

Tob. 12. the sight of Tobie was restored by the bitter gal
Dan.4. of a fish. And we haue cleer examples in Nabu-
2.Mac.9. chodonozor, Saul, Antiochus, and Manasses: all
2.Par.33. which came to see their owne faults by tribulati-
on, which they would neuer haue don in time of
prosperitie. The like we read of the brethren of
Ioseph, who falling into som affliction in Egypt,
presently entered into their own conscience, &
Gen.42. said; *We suffer those things worthily, for that we sinned against our brother*. And as tribulation bringeth
this light, wherby we see our own defects: so hel-
peth it greatly to remoue & cure the same: wher-
Exo.17. in it may be wel likened vnto the rod of Moises.
Deut.8. For as that rod striking the hard rockes, brought
Psal.77. foorth water, as the scripture saith: so, this rod of
affliction falling vpon stony harted sinners, mol-
lifieth them to contrition, & oftentimes bringeth
forth the fluds of teares to repentance. In respect
Tob.3. whereof holy Tobie saith to God; *In time of tribu-*
Iob.23. *lation thou forgiuest sin*. And for like effect; it is cō-
Pro.17. pared also to a file of irō, which taketh away the
Eccl.2. rust of the soule: also to a purgation that driueth
out corrupt humors: and finally to a goldsmiths
fire, which consumeth away the refuse mettals,
Esai 1. and fineth the golde to his perfection. *I will trie thee by fire to the quick* (saith God to a sinner by E-
say the prophet) & *I wil take away al thy tin & ref-*
Ierem.9. *fuse mettal*. And again by Ieremie; *I wil melt them and trie them by fire*. This he ment of the fire of tri-
bulation, whose propertie is (according as the
scripture saith) to purge and fine the soule, as fire

pur-

purgeth and fineth gold in the furnace. For be- Sap.3.
sides the purging and remnouing of greater sins, Zac.13.
by consideration, and contrition, (which tribulation woorketh, as hath been shewed:) it purgeth also the rust of infinite euill passions, appetites, & humors in man: as the humor of pride, of vainglory, of sloth, of choler, of delicate niceness, and a thousand moe, which prosperitie ingendereth in vs. This God declareth by the prophet Ezechiel, saieng of a rustie soule: *Put hir naked vpon the hoat coles, and let hir heat there, vntil hir brasse be melted from hir, aud vntil hir corruption be burned out, and hir rust consumed. There hath bene much labour and sweat taken about hir, and yet her ouer-much rust is not gone out of hir.* Eze.24. This also signifieth holie Iob, when hauing said, that *God instructeth a man by discipline (or correctiõ) to the end he maie turn him frõ the things that he hath done, and deliuer him from pride:* Iob.33. (which is vnderstood of his sinful actes) he addeth a little after, the maner of this purgation, saieng: *His flesh being consumed be punishments, let him return again to the daies of his youth.* verse.25. That is, all his fleshly humors and passions being nowe consumed by punishmentes and tribulations, let him begin to liue again in such puritie of soule, as hee did at the beginning of his youth, before hee had contracted these euill humors and diseases.

11 Neither onely is tribulation a strong medicine to heale sinne, and to purge awaie the refuse mettals in vs of brasse, tinne, iron, lead, and drosse, as as GOD by Ezechiel saith: but also a

4
A preseruatiue.
Eze.22.

moſt excellent preſeruatiue againſt ſinne for the time to come: according as good king Dauid
Pſal.17. ſaid; *Thy diſcipline (O Lord) hath corrected me for euermore.* That is, it hath made me warie, & watchfull, not to commit ſinne again, according as the
Eccl.31. ſcripture ſaith in another place; *A greeuous infirmitie or affliction maketh the foole ſober.* For which cauſe the Prophet Ieremie calleth tribulation;
Ierem.1. *Virgam vigilantem. A watchful rod.* That is, as S. Ierome expoundeth it, a rod that maketh a man watchfull. The ſame ſignified God, when he ſaid
Oſee.2. by Oſe the Prophet; *I wil hedge in thy way with thornes.* That is, I will ſo cloſe thy life on euerie ſide with the remembrance and fear of affliction, that thou ſhalt not dare to tread awrie, leaſt thou tread vpon a thorne. All which good Dauid ex-
Pſal.18. preſſeth of himſelfe in theſe woordes; *Before I was humbled and brought low by affliction, I did ſin and offend thee (O Lord) but after that time, I haue kept thy commandements.*

5 *A preuentiō of puniſhment.*

12 Of this alſo appeareth another cauſe, why God afflicteth his elect in this life: and that is, to preuent his iuſtice vpon them in the worlde to come. Touching which, Sainct Barnard ſaith
Serm.55.in Cantic. thus; Oh would to God ſome man woulde nowe beforehand prouide for my head abundance of waters, and to mine eies a fountaine of tears: for ſo happily the burning fire ſhould take no hold, where running teares had clenſed before. And the reaſon of this is (as that holie man himſelfe noteth after) for that God hath ſaid by Naum

the

the Prophet: *I haue afflicted thee once, and I will not afflict thee again: there shall not come from me a double tribulation.* Naum.1.

13 Sixtly, God sendeth tribulation vpon his seruants, to prooue them thereby, whether they be faithfull and constant or no: that is to make themselues and other men see and confesse, how faithfull or vnfaithfull they are. This after a sort was figured, when Isaac would grope and touch his sonne Iacob, before he would blesse him. And this the scripture expresseth plainly, whē talking of the tribulations laid vpon Abraham, it addeth; *Tentauit Deus Abraham: God tempted Abraham,* by these meanes to prooue him. And Moises said to the people of Israell; *Thou shalt remember howe thy God led thee fortie yeeres about the desert to afflict thee, and tempt thee: to the end it might appeare what was in thy heart: whether thou wouldest keepe his commandementes or no.* And again, a fewe chapters after; *Your God & Lord doth tempt you, to the end it may be manifest whether you loue him or no, with all your hart, and with all your soule.* In which sense also the scripture saith of Ezechias, after manie praises giuen vnto him; *That God left him for a time to be tempted, that the thoughts of his hart might thereby be made manifest.* And that this is Gods fashion towards all good men, king Dauid sheweth in the person of al, when he saith; *Thou hast prooued vs (O Lord) thou hast examined vs by fire: thou hast laid tribulation vpon our backes, and hast brought mē vpon our heads.* And yet how well hee liked of this matter,

6 *To prooue vs*

Gen.17. Gen.22. Deut.8. Deut.13. 2.Par.32. Psal.63.

Psal.25. he signifieth, when he calleth for more therof in another place, saieng: *Trie me (O Lord) and tempt me: burn my reins and hart within me.* That is, trie me by the way of tribulation and persecution, search out the secrets of my hearts & reins: let the world see, whether I wil stick to thee in aduersity or no. Thus said the holie prophet, well knowing that, which in another place the holie Ghost vttereth; Eccl.2. that *As the furnace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels onely do hold when they come to the furnace, and those which are crased do breake in peeces: so in time of tribulation and persecution, the vertuous only Luc.8. stand to it, and the counterfeit bewraie themselues: according to the saieng of Christ; *In tempore tentationis recedunt: They depart from me in time of temptation.*

7 *To make men run to God.*

14 The seuenth reasō, why God laieth tribulation vpon the vertuous, is, thereby to make them run vnto him for aid and help: euē as the mother, to make her child more to loue hir, & to run vnto hir, procureth the same to be made afraid & terrified by others. This God expresseth plainly by the Prophet Ose, saieng of those that he loued; *I wil drawe them vnto me, in the ropes of Adam, in the* Osee.11. *chaines of loue, and wil seem vnto them as though I raised a yoke vpō their iaw bones.* By the ropes of Adam, he meaneth affliction, wherby he drew Adam to know himselfe: as also appeareth by that he addeth of the heauie yoke of tribulation, which we will lay vpon the heads and faces of his seruants

as chains of loue, therby to draw them vnto him. This chain had drawn Dauid vnto him, when he ſaid; *O Lord, thou art my refuge from the tribulation of ſinners*. As alſo thoſe whereof Eſaie ſaith; *They ſought thee out (O Lord) in their afflictiõ*. Alſo thoſe of whõ Dauid ſaid: *Infirmities were multiplied vpon them, & after that they made haſte to come*. And God ſaith generally of al good men: *They wil riſe betimes in the morning, & com to me in their tribulation*. Wherfore holie king Dauid, deſiring to doo certein men good, and to win them to God, ſaith in one of his Pſalmes: *Fil their faces (O Lord) with ſhame & confuſion, & then wil they ſeek vnto thy name*. And this is true (as I ſaid) in the elect and choſen ſeruants of God: but in the reprobate, this rope draweth not, this yoke holdeth not, neither doth this chain of loue win them vnto God. Whereof God himſelfe complaineth ſaying: *In vain haue I ſtricken your childrẽ: for they haue not receiued my diſcipline*. And againe the prophet Ieremie ſaith of them to God: *Thou haſt cruſhed them, and they haue refuſed to receiue thy diſcipline: they haue hardened their faces euen as a rock, & wil not return to thee. Behold, they haue rent the yoke, and broken the chains*.

Pſal.31. Eſai.12. Pſal.15. Oſee.6. Pſal.82. Ierem.2. Ierem.5.

15 Of this now enſueth an eight reaſon, why God bringeth his ſeruants into affliction: to wit, therby to ſhew his power and loue in deliuering them. For as in this world a princely minde deſireth nothing more, than to haue occaſiõ wherby to ſhew his abilitie and good wil vnto his deer friend: ſo God, which hath al occaſiõs in his

8 *To manifeſt Gods power and loue in deliuering.*

own hands, and passeth al his creatures togither in greatnesse of loue, and nobilitie of mind, worketh purposely diuers occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning furnace, thereby to shew his power and loue in deliuering them. So he brought Daniel, into the lions Den; Susanna, vnto the point of death; Iob, into extreme miserie; Ioseph, into prison; Tobie, vnto blindnesse: thereby to shew his power and loue in their deliuerance. For this cause also did Christ suffer the ship to be almost drowned, before he would awake: and S. Peter to be almost vnder water, before hee would take him by the hand.

Dan.3. 6.13. Iob.1.2. Gen.31. Tob.2.12. Mat.8. Mat.14.

9 *The ioy of deliuerance.*

16 And of this one reason, manie other reasons and most comfortable causes do appeare of Gods dealing heerein. As first, that we being deliuered from our afflictions, might take more ioy and delite thereof, than if we had neuer suffered the same. For as water is more grateful to the waifaring man, after a long drith; and a calme more pleasant vnto passẽgers after a troublesom tempest: so is our deliuerie more sweet after persecution or tribulatiõ: according as the scripture saith; *Speciosa misericordia Dei in tempore tribulationis: the mercie of God is beautiful and pleasant in time of tribulation.* This signified also Christ, when he said; *Your sorrow shalbe turned into ioy*: that is, you shal reioice, that euer you were sorrowful. This had Dauid prooued, whẽ he said; *Thy rod (O Lord*

Eccl.35. Iohn.16. Psal.22.

17 *and*

& thy staffe haue comforted me: That is, I take great comfort that euer I was chastised with them. And againe; *According to the multitude of my sorrowes, thy consolations haue made ioyful my minde:* that is, for euerie sorrow that I receiued in time of affliction, I receiue now a consolation after my deliuerance. And againe, in an other place; *I will exult & reioice in thy mercie, O Lord.* And wherfore (good king) wilt thou so reioice? It followeth immediately: *For that thou hast respected mine humilitie, & hast deliuered my soule from the necessities wherein she was, & hast not left me in the hands of mine enemie.* This then is one most gracious meaning of our louing and merciful father, in afflicting vs for a time, to the end our ioy may be the greater after our deliuerance, as no doubt but it was, in al those whom I haue named before, deliuered by Gods mercie: I mean, Abraham, Ioseph, Daniel, Sidrach, Misach, and Abdenago, Susanna, Iob, Tobias, Peter, and the rest: who tooke more ioy after their deliuerance, than if they had neuer been in affliction at al. When Iudith had deliuered Bethulia, and returned thither with Holofernes head: there was more hartie ioy in that Citie, than euer there would haue beene, if it had not been in distresse. When saint Peter was deliuered out of prison by the Angel: there was more ioy for his deliuerance in the church, thã could haue been, if he had neuer been in prison at al.

Psal. 93.

Psal. 30.

Iudit. 6. 14. 15.

Act. 12.

17 Out of this great ioy resulteth another effect of our tribulation, much pleasant to God,

and

and comfortable to our selues: and that is, a most hartie and earnest thankesgiuing to God for our deliuerance: such as the prophet vsed, when he said, after his deliuerance; *I for my part wil sing of thy strength, and wil exalt thy mercie betimes in the morning, for that thou hast been my laider and refuge, in the daie of my tribulation.* Such hartie thankes and praise did the children of Israel yeeld to God for their deliuerance, when they were passed ouer the red sea in that notable song of theirs, which beginneth; *Cantemus Domino.* And is registred by Moyses in Exodus. From like heartie affect came also those songes of Anna, Debora, and Iudith, mooued thereunto by the remembrance of their affliction past. And finally, this is one of the chiefest thinges that God esteemeth and desireth at our hands: as he testifieth by the prophet, saying; *Cal vpon me in the daie of tribulation; I wil deliuer thee, and thou shalt honor me.*

10 *Thanksgiuing for our deliuerance.*

Psal.58.

Exod.15. 1.Reg.2. Iudic.5. Iudit.12.

Psal.49.

18 Besides al these, God hath yet further reasons of laying persecution vpon vs: as for example; for that by suffering, and perceiuing in deed Gods assistance and consolatiõ therein, we com to be so hardie, bold, and constant in his seruice, as nothing afterward can dismaie vs: euẽ as Moises, though hee were first afeard of the serpent made of his rod, and fled awaie from it: yet, after by Gods commaundement he had once taken it by the taile, he feared it no more. This the Prophet Dauid expresseth notablie, when he saith; *God hath beene our refuge, and strength, and helper in*

11 *Emboldening vs in Gods seruice.*

Exod.4.

Psal.45.

our great tribulations: and therefore we will not feare, if the whole earth should be troubled, and the mountaines cast into the midst of the sea. What greater confidence can be imagined than this?

19 Again, by persecution and affliction God bringeth his children to the exercise of manie of those vertues that doe belong to a christian man, and doe enter into some reasonable possession of them. As for example; Faith is exercised in time of tribulation, in considering the causes of Gods exercising of vs, and beleuing most assuredly the promises he hath made for our deliuerance. Hope is exercised in conceiuing and assuring hir-selfe of the reward promised to them that suffer patience. Charitie is exercised in considering the loue of Christ suffering for vs, and therby prouoketh the afflicted to suffer again with him. Obedience is exercised in conforming our wils to the will of Christ. Patience in bearing quietly. Humilitie in abasing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred vp and established in man by tribulation, according to the saieng of Sainct Peter; *God shall make perfect, confirm, and establish those, which haue suffered a little for his name.*

12 *The exercise of al the vertues.*

Faith.

Hope.

Charitie.

Obedience.

Patience
Humilitie.

1. Pet. 5.

20 Finally, Gods meaning is, by saieng persecution and affliction vpon vs, to make vs perfect Christians: that is, like vnto Christ our captaine, whom the prophet calleth; *Virum dolorum, & scientẽ infirmitatem: A man of sorrowes, and one that had tasted of al maner of infirmities.* Thereby to receiue

13 *To make vs like vnto Christ.*

Esai. 53.

the

the more glorie at his returne to heauen, and to make more glorious all those that will take his part therein. To speake in one word: God would make vs by tribulation crucified christiãs: which is the most honourable title that can be giuẽ vnto a creature: crucified (I say) and mortified to the vanities of this world; to the flesh; & to our own concupiscence and carnall desires: but quick and ful of all liuely spirit, to vertue, godlines, & deuotiõ. This is the heauẽly meaning of our soueraign Lord and God, in sending vs persecution, tribulation, and affliction: in respect whereof holy Iob doubteth not to saie, *Blessed is the man that is afflicted by God.* And Christ himselfe yet more expresly, *Happie are they which suffer persecution.* If they are happy & blessed thereby: thẽ are the worldly greatly awrie, which so much abhor the sufferãce therof: thẽ is God but vnthankfully dealt withall by manie of his children, who repine at this happines bestowed vpon them: whereas indeed they should accept it with ioy and thankesgiuing. For proofe and better declaration wherof, I wil enter now into the third point of this chapter, to examine what reasõs & causes there be, to induce vs to this ioifulnes and contentation of tribulation.

Crucified Christians.

Iob. 5.

Mat. 5.

The third part of this chapter, why tribulations should be receiued ioifully.

21 And first, the reasons laid down alreadie of Gods merciful, and fatherly meaning in sending vs affliction, might be sufficient for this matter: that is, to comfort and content anie Christian man or woman, who taketh delite in Gods holie prouidence towardes them. For if God doe send

affliction

affliction vnto vs, for the increaſe of our glorie in the life to come, for drawing vs from infection of the world, for opening our eies, & curing our diſeaſes, and for preſeruing our ſoules from ſinne hereafter (as hath been ſhewed) who can be iuſtly diſpleaſed therewith, but ſuch as are enimies vnto their owne good? We ſee that for the obtaining of bodily health wee are content, not onely to admit manie bitter & vnpleaſant medicines: but alſo (if need require) to yeeld willingly ſome part of our bloud to be taken from vs. And howe much more ſhould we doe this, to the end that we hazard not the eternall health and ſaluation of our ſoule? But nowe further, if this medicine haue ſo manie moe commodities beſides, as haue been declared: if it ſerue heer for the puniſhment of our ſinne, due otherwiſe at another place, in farre greater quantitie and rigor of iuſtice: if it make a triall of our eſtate, and doe drawe vs to God: if it prouoke Gods loue towardes vs, yeeld matter of ioy by our deliuerance, prouoke vs to thankfulneſſe, embolden and ſtrengthen vs: and finally, if it furniſhe vs with all vertues, & doe make vs like to Chriſt himſelfe: then is there ſingular great cauſe, why wee ſhoulde take comfort and conſolation therein: for that to come neere and to be like vnto Chriſt, is the greateſt dignitie and preeminence in the world. Laſtly, if Gods eternall wiſedome hath ſo ordained and appointed, that this ſhall be the badge and liuerie of his ſon, the high waie to heauen, vnder the

ſtan-

standard of his crosse, then ought wee not to refuse this liuerie; nor to flie this waie, but rather with good Peter and Iohn to esteeme it a great dignitie, to be made woorthy of the most blessed participation thereof. We see, that to weare the colors of the prince, is thought a prerogatiue among courtiers in this world: but to weare the robe or crowne it selfe, were too great a dignitie for anie inferior subiect to receiue. Yet Christ our Lord and king is content to impart both of his with vs. And how then ought we (I pray you) to accept thereof?

Acts.5.

22 And nowe (as I haue said) these reasons might be sufficient, to comfort and make ioifull all those that are called to suffer affliction and tribulation. But yet there want not some more particular considerations besides. Whereof the first and most principall is, that this matter of persecution cõmeth not by chance or casualtie, or by anie generall direction from higher powers: but by the speciall prouidence and peculiar disposition of God: as Christ sheweth at large in S. Mathewes Gospell: that is, this heauenly medicine or portion is made vnto vs, by Gods owne hand in particular. Which Christ signifieth, when hee saith; *Shall I not drinke the cup which my father hath giuen me?* That is, seeing my father hath tempered a potion for me, shall I not drinke it? As who would saie, it were too much ingratitude. Secondly is to be noted, that the verie same hand of God, which tempered the cup for Christ his

Special considerations of comfort in affliction.

Math.10.

Iohn.16.

owne

own Son, hath done the ſame alſo for vs, accor-
ding to Chriſt his ſaying; *You ſhal drinke of my cup.* Mat.10.
That is, of the ſame cup which my father hath
empered for me. Heerof it followeth; that, with
what hart and loue God tempered this cup vn-
o his own ſonne; with the ſame he hath tempe-
ed it alſo to vs: that is, altogither for our good,
nd his glorie. Thirdly, is to be noted, that this
up is tempered with ſuch ſpecial care (as Chriſt
aith) that what trouble or danger ſoeuer it ſeem
o worke: yet ſhal not one haire of our head pe- Luc.21.
iſh by the ſame. Nay further is to be noted, that Mat.10.
hich the prophet ſaith: *O Lord thou ſhalt giue vs* Pſal.79.
drinke in teares, in meaſure. That is, the cup of
ares and tribulation ſhall be ſo tempered in
eaſure by our heauēly phiſition, as no man ſhal
ue aboue his ſtrength. The doſe of aloes, and
her bitter ingredients ſhall be qualified with
anna, and ſufficient ſweetnes of heauenly con-
lation: *God is faithful* (ſaith S.Paul) *& wil not ſuf-* 1.Cor.10.
you to be tempted aboue your abilitie. This is a ſin-
lar point of comfort, and ought alwais to be in
r remembrance.

23 Beſides this, we muſt conſider that the ap-
inting and tempering of the cup, being now
the handes of Chriſt our Sauiour, by the full Mat.28.
mmiſſion granted him from his father: and he
uing learned by his own ſufferinges (as the A- Heb.5.
ſtle notifieth) what it is to ſuffer in fleſh and
oud: we may be ſure that he wil not laie vpon
more than we can beare. For, as if a man had
a fa-

a father or brother, a most skilful phisitian, and should receiue a purgation from them, tempered with their owne handes, he might be sure it would neuer hurt him; what rumbling so euer it made in his bellie, for the time: so & much more may we be assured of the potion of tribulation ministred vs, by the hand of Christ: though (as the Apostle saith) it seem vnto vs vnpleasant for a time, but aboue al other comfortable cogitations, this is the greatest and most comfortable, to consider, that hee diuideth this cup onely of loue, as himselfe protesteth, and the Apostle prooueth: that is, he giueth out portions of his crosse (the richest iewel that he maketh account of) as worldly princes doe their treasure, vnto none, but vnto chosen and picked friends: and among them also, not equallie to each man, but to euerie one a measure according to the measure of good wil, wherewith he loueth him. This is euident by the examples before set down of his deerest friendes, most of al afflicted in this life: that is, they receiued greater portions of this treasure, for that his good wil was greater towardes them. This also may be seene manifestly in the example of Saint Paul: of whom after Christ had said to Ananias; *Vas electionis est mihi* *He is a chosen vessel vnto me.* Hee giueth immediately the reason thereof; *For I wil shew vnto him what great thinges he must suffer for my name.* Lo heer: for that he was a chosen vessel, therefore he must suffer great matters. Doth not the measure

Heb.12.

Apoc.3. Heb.12.

Gods measure of tribulation goeth according to the measure of his loue.

Acts.9.

of suffering go then according to the measure of Gods loue vnto vs? Surely Saint Peter knew wel how the matter went, and therefore he writeth thus; *If you liuing wel, do suffer, with patience, this is a grace (or priuilege) before God.* And againe a litle after; *If you suffer reproch in the name of Christ, you are happie: for that the honor, & glorie, & power of God, & of his holie spirit shal rest vpon you.* 1.Pet.2. 2.Pet.1.

24 Can there be anie greater reward promised, or anie more excellent dignitie, than to be made partaker of the honor, glorie, and power of Christ? Is it maruel now if Christ said; *Happie are you when men reuile and persecute you?* Is it maruel though he said; *Gaudete in illa die, & exultate: Reioice and triumph ye at that day?* Is it maruel though Saint Paul said; *I take great pleasure, and do glorie in mine infirmities, or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for Christ?* Is it maruel if Peter and Iohn, being reproched & beatē at the iudgemēt seat of the Iewes, went away reioicing that they were esteemed woorthie to suffer contumelie for the name of Iesus? Is it maruel though Saint Paul accounted this such a high priuiledge giuen to the Philippians, when he said: *It is giuen to you, not only to beleeue in Christ, but also to suffer for him, and to haue the same combat, which you haue seen in me, & now heare of me?* All this is no maruel (I saie) seeing that suffering with Christ, & bearing the crosse with Christ, is as great a preferment in the court of heauen, as it should be in an earthly court, for the prince to Mat.5. Luc.6. 2.Cor.12. Acts.5. Phil.1.

take off his own garment, & to lay it on the back of one of his seruants.

Tribulation a sign of predestination.

25 Of this now foloweth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also giuen to beare it patiently) is a great coniecture of predestinatiõ to eternal life (for so much do al those argumẽts before touched insinuate:) as also in the contrarie part to liue in continual prosperitie, is a dreadful signe of euerlasting reprobation. This point is maruelously prooued by the apostle vnto the Hebrewes, & greatly vrged.

Heb.12.
Luc.6.
Luc.16.
Ps.27.&37.
Psal.73.18.

And Christ giueth a plain significatiõ in S. Luke, when he saith: *Happie are you that weepe now, for you shal laugh.* And on the other side: *Woe vnto you that laugh now, for you shal weep: wo vnto you rich mẽ, which haue your cõsolatiõ heer in this life.* And yet more vehemently than al this doth the saying of Abrahã to the rich man in hel (or rather Christes wordes parabolically attributed vnto Abrahã) confirme this matter: for he saith to the rich man, complaining of his torment: *Remember child, that thou receiuedst good in thy life time.* He doth not saie (as S. Barnard wel noteth) *Rapuisti*, thou tookest thẽ by violence, but *Recepisti*, thou receiuedst them. And yet this now is obiected against him as we see. Dauid handleth this matter in diuers places, but purposely in two of his psalmes, and that at large, and after long search and much admiration, his conclusion of wicked men prospered aboue other in the world is this: *Veruntamen*

*propter

**propter dolos posuisti eis, deiecisti eos dum alleuarentur*, Thou hast giuen them prosperitie (O Lord) to deceiue them withall: & thou hast indeed thrown them down, by exalting thē. That is, thou hast thrown them downe to the sentence of damnation, in thy secret and inscrutable determination. Heere the comparison of † Saint Gregorie taketh place: that as the Oxen appointed to the slaughter, are let run a fatting at their pleasure, and the other kept vnder daily labor of the yoke: so fareth it with euill and good men. In like maner, the tree that beareth no fruit, is neuer beatē (as we see) but onely the fruitful: and yet the other (as Christ saith) is reserued for the fire. The sicke man that is past all hope of life, is suffered by the phisician to haue whatsoeuer he lusteth after: but he whose health is not despaired, cannot haue that libertie graunted. To conclude, the stones that must serue for the glorious temple of Salomon were hewed, beaten, & polliſhed without the church, at the quarrie side: for that no stroke of hāmer might be heard within the temple. S. Peter saith, that the vertuous are chosen stones, to be placed in the spirituall building of God in heauē, where there is no beating, no

* *In this they varie from S. Ierom, who translateth (according to the Hebrew)* In lubrico posuisti eos: *that is, thou hast set thē in slippery places. So in this also the olde translation followeth not the Hebrew nor Ierom, but the Greeke translation of the seuentie interpreters: sauing that it doth omit* Kaca, Mala, *and so maketh the sense obscure. But so much as therein it swarueth frō the puritie of the text: so much doth that which heereon they build, want sufficient warrant in this place, which notwithstanding (being soberly vnderstood) is agreeable to the iustice of God, and standeth by warrant of other places.* In appendice Tom. 8. Hie. in eodem psal.

† Com. in Iob.

Mat. 3. 7. Ep. Iude.

3. Reg. 6.

1. Pet. 2.

Apoc. 21.

no ſorrow, no tribulation. Heere then muſt we be poliſhed, hewed, and made fit for that glorious temple: heer (I ſay) in the quarrie of this world: heere muſt we be fined, heere muſt wee feele the blow of the hammer, and be moſt glad when we hear or feel the ſame: for that it is a ſign of our election, to that moſt glorious houſe of Gods eternall manſion.

Tribulation bringeth the companie of God himſelf. Pſal. 90.

26 Beſides this matter of predeſtination and election, there is yet another thing of no ſmal cõfort to the godlie afflicted, founded on theſe wordes of God; *Cum ipſo ſum in tribulatione: I am with him in tribulation.* Wherby is promiſed the cõpany of God himſelf in affliction and perſecutiõ. This is a ſingular motiue (ſaith S. Barnard) to ſtir vp men withall to imbrace tribulation, ſeeing in this world for good companie, men aduenture to do anie thing. Ioſeph was carried captiue into Egypt, & God went down with him (as the ſcripture ſaith:) yea more than that, hee went into the dungeon, and was in chaines with him. Sidrach, Miſac, and Abdenago were caſt into a burning fornace, and preſently there was a fourth came to beare them companie, of whom Nabuchodonoz or ſaith thus: Did we not put three men only bound into the fire? And his ſeruaunt anſwered; Yea verily. But behold (ſaith hee) I ſee foure men vnbound walking in the midſt of the fire: and the ſhape of the fourth is like the ſonne of God. Chriſt reſtored, as he paſſed by, a certaine begger vnto his ſight, which had beene blinde

Gen. 37.

Sap. 10.

Can. 3.

from

from his natiuitie. For which thing, the man being called in queſtion, and ſpeaking ſomewhat in the praiſe of Chriſt, for the benefite receiued, hee was caſt out of the ſynagog by the Phariſes. Whereof Chriſt hearing, ſought him out preſently, and comforting his heart beſtowed vpon him the light of mind, much more of importãce than that of the bodie, giuen him before. By this and like examples, it appeareth, that a man is no ſooner in affliction and tribulation for iuſtice ſake, but ſtreightway Chriſt is at hand to beare him companie: and if his eies might be opened, as the eies of Elizeus his diſciple was, to ſee his companions, the troupes of Angels (I meane) which attend vpon their Lord in this his viſitation: no doubt but his heart would greatly be comforted therewith. Iohn.9. *Note this example.* 4.Reg.16.

27 But that which the eie cannot ſee, the ſoule feeleth: that is, ſhe feeleth the aſſiſtance of Gods grace amidſt the depth of all tribulations. This he hath promiſed againe and againe: this he hath ſworn: and this he performeth moſt faithfully to all thoſe that ſuffer meekly for his name. This S. Paule moſt certainly aſſured himſelfe of, when he ſaid, that he did glorie in all his infirmities & tribulations, to the end that Chriſt his vertue might dwell in him: that is, to the ende that Chriſt ſhould aſſiſt him more aboundantly with his grace; *Cùm enim infirmor, tunc potens ſum: For whẽ I am in moſt infirmitie, then am I moſt ſtrong*, ſaith hee: that is, the more tribulatiõs & afflictions are layd *The aſſiſtance of Gods grace in tribulation.*

vpon me, the stronger is the aid of Christs grace to me. And therefore the same Apostle writeth thus of all the Apostles togither: *We suffer tribulation in al thinges; but yet we are not distressed: we are brought into perplexitie; but yet we are not forsaken: we suffer persecution; but yet we are not abandoned: we are flung down to the ground: but yet we perish not.* This thē ought to be a most sure and secure staffe in the hand of all Christians afflicted; that, whatsoeuer befall vnto them; yet the grace of God will neuer fail to hold them vp, & beare them out therin: for in this case most true and certain is that saieng of S. Austen, so often repeated by him in his works; that God neuer forsaketh anie man, except he be reiected and first forsaken by man.

2.Cor.4.

Serm.88. de temp. & de nat. & gra. cap.26.

28 For the last reason of comfort in affliction, I wil ioin two thinges togither of great force and efficacie to this matter. The first whereof, is the expectation of reward, the other is the shortnesse of time wherein we haue to suffer: both are touched by S. Paul in one sentence, when hee saith: *That a little momentain tribulation in this world, worketh an eternal weight of glorie in the height of heauen.* By momentain hee sheweth the little time wee haue to suffer: and by eternall weight of glorie he expresseth the greatnesse of the reward prepared in heauen for recompēce of that suffering. Christ also ioineth both these comforts togither, when he saith: *Behold, I come quickly, and my reward is with me.* In that he promiseth to come quickly he signifieth, that our tribulation shal not endure long:

2.Cor.4.

Apoc.12.

by

by that he bringeth his reward with him, he assureth vs that he wil not come emptie handed, but readie furnished, to recompence our labour thoroughly. And what greater means of encouragemẽt could he vse than this? If a man did bear a verie heauie burden: yet if he were sure to be wel paid for his labor, and that he had but a little way to bear the same, he would straine himselfe greatly, to goe thorough to his waies end, rather than for sparing so short a labor, to leese so large, and so present a reward. This is our Lordes most merciful dealing, to comfort vs in our affliction, & to animate vs to hold out manfully for a time, though the poize seem heauie on our shoulders: the comming of our Lord is euen at hand, & the iudge is before the gates, who shal refresh vs, & wipe away al our teares, and place vs in his kingdome to reap ioy without fainting. And thẽ shal we prooue the saying of holie S. Paul to be true; that *The sufferinges of this world are not woorthie of that glorie which shal be reuealed in vs.* And this may be sufficient for the reasons left vs of comfort in tribulation and affliction.

Iaco.5.
Mat.11.
Apoc.7.21.
Gal.6.
Rom.8.

29 And thus hauing declared the first three points promised in this chapter, there remaineth onlie to saie a word or two of the fourth: that is, what we haue to do for our partes in time of persecution & affliction. And this might be dispatched in saying onlie, that we haue to conforme our selues to the wil and meaning of God, vttered before in the causes of tribulation. But yet

4 *The fourth part of this chapter.*

for more ease and better remembrance of the same, I wil briefly run ouer the principal pointes therof. First then we haue to aspire to that (if we can) which Christ counselleth; *Gaudete & exultate: Reioice and triumph*. Or if we cannot arriue to this perfection: yet to do as the Apostle willeth; *Omne gaudium existimate cum in varias tentationes incideritis: Esteem it a matter worthy of al ioy, when ye fal into diuers temptations*. That is, if we cannot reioice at it indeed: yet to think it a matter in it self worthy of reioicement: reprehending our selues, for that we cannot reach vnto it. And if we cannot come thus high, neither (as in deed we ought to do) yet in any case to remember, what in another place he saith; *Patientia vobis necessaria est, vt reportetis promissionem: You must of necessitie haue patience: if you wil receiue Gods promise of euerlasting life.*

1 *To reioice in tribulation: or at leastwise to haue patience.*

Luc.6. Iac.1.

Heb.10.

30 Secondly, we ought to doo as the Apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but asleepe) that is, we must go and awake him: we must crie vnto him with the prophet; *Exurge, quare obdormis Domine: O Lord, arise, why doest thou sleep in our miseries?* This wakning of Christ doth please him wonderfully, if it be done, with that assured confidence, and of true affectioned children, wherewith Saint Mark describeth the apostles to haue awakened Christ. For their wordes were these; *Maister, doth it not appertaine vnto you, that we perish heere?* As who would say; Are not we your disci-

2 *To come to God by feruent prayer.*

Mat.8. Psal.43.

Mar.4.

ples

ples and seruauntes? Are not you our Lord and maister? Is not the cause yours? Is not al our trust & hope in you? How chaunceth it then, that you sleep, & suffer vs to be thus tossed and tumbled, as if we apperteined nothing vnto you? With this affection prayed Esaie, when he said; *Attend (O Lord) from heauen: looke hither from the holy habitation of thy glorie: where is thy zeale? Where is thy fortitude? Where is the multitude of thy merciful bowels? Haue they shut themselues vp now towardes me? Thou art our father: Abraham hath not knowne vs, and Israel hath beene ignorant of vs: thou art our father (O Lord) turne thy selfe about for thy seruauntes sake, for loue of the tribe of thine inheritance.* Thus I saie wee must cal vpon God: thus we must awake him, when hee seemeth to sleepe in our miseries, with earnest, with deuout, with continual prayer: alwaies hauing in our mind that most comfortable parable of Christ, wherein he saieth, that if we would come to our neighbours door, and knock at midnight to borrow some bread, when hee were in bed with his children, and most loth to rise: yet if we perseuere in asking and beating at his doore stil, though he were not our friend, yet would he rise at length, and giue vs our demand, thereby at least to be rid of our crying. And how much more wil God doe this (saith Christ) who both loueth vs, and tendereth our case most mercifully? Esai.63. Luc.11.

1 But yet heere is one thing to be noted in this matter: and that is, that Christ suffered the *An important note.*

ship

Matth.8. ſhip almoſt to be couered with waues (as the Euangeliſt ſaith) before he would awake, thereby to ſignifie that the meaſure of temptations is to be left onelie vnto himſelfe: it is ſufficient for vs to reſt vpon the Apoſtles wordes; *He is faithfull,*
1.Cor.10. *and therefore he wil not ſuffer vs to be tempted aboue our ſtrength.* We may not examin or miſtruſt his doinges: we may not inquire why he doth this? Or why ſuffereth he that? Or how long wil he permit theſe euils to reigne? God is a great God in al his doinges: and when hee ſendeth tribulation, hee ſendeth a great deale togither, to the end he may ſhew his great power, in deliuering vs, and recompenſeth it heereafter, with as great meaſure of comfort. His temptations oftentimes do go verie deep, thereby to trie the verie hearts and reines of men. He went far with Elias, when he cauſed him to flie into a mountaine, and there
3.Reg.19. moſt deſirous of death, to ſay; *They haue killed al thy Prophets, (O Lord) and I am left alone, and now they ſeek to kil me alſo.* He went farre with Dauid, when he made him crie out; *Why doeſt thou turne thy face awaie from me, O Lord? Why doeſt thou for-*
Pſal.30. *get my pouertie & tribulation?* And in another place again; *I ſaid with my ſelf in the exceſſe of my minde: I am caſt out from the face of thine eies, O Lord.* God went farre with the Apoſtles, when he inforced one of them to write; *We wil not haue you ignorant*
2.Cor.1. *(brethren) of our tribulation in Aſia, wherein we were oppreſſed aboue al meaſure, and aboue al ſtrength, in ſo much as it lothed vs to liue anie longer.* But yet

bo

boue all others, hee went furtheſt with his owne deere ſonne, when hee conſtrained him to vtter thoſe pittifull, and moſt lamentable words vpon the croſſe; *My God, my God, why haſt thou forſaken me?* Who can nowe complaine of anie proofe or temptation whatſoeuer, laid vpon him, ſeeing God would goe ſo farre with his own deare and onely ſonne? Mat.22. Pſal.21.

32 Heereof then inſueth the third thing, neceſſarie vnto vs in tribulation: which is, magnanimitie, grounded vpon a ſtrong and inuincible faith of Gods aſſiſtance, and of our finall deliuerance, how long ſoeuer he delay the matter, and how terrible ſoeuer the ſtorme doe ſeeme for the time. This God requireth at our handes, as may be ſeene by the example of the Diſciples, who cried not; *We periſh*, before the waues had couered the ſhip, as Saint Matth. writeth: and yet Chriſt ſaid vnto them; *Vbi eſt fides veſtra? Where is your faith?* Saint Peter alſo was not afeard, vntill hee was almoſt vnder water, as the ſame Euangeliſt recordeth: and yet Chriſt reprehended him, ſaieng; *Thou man of little faith, why diddeſt thou doubt?* What then muſt wee doe in this caſe deere brother? Surely we muſt put on that mightie faith of valiant king Dauid, who vpon the moſt aſſured truſt he had of Gods aſſiſtance, ſaid; *In Deo meo tranſgredior murum: In the helpe of my God I will goe through the wall.* Of which inuincible faith ſainct Paule was alſo when hee ſaid; *Omnia poſſum in eo qui me confortat: I can doe al thinges in him that comforteth* 3 *Magnanimitie with a ſtrong faith.* Mat.8. Luc.8. Mat.14. Pſal.17. Phil.4.

forteth and strengtheneth me. Nothing is vnpossible, nothing is too hard for me, by his assistance. We must be (as the scripture saith) *Quasi leo confidens absque terrore: Like a bold and confident Lion, which is without terror.* That is, wee must not be astonied at anie tempest, anie tribulation, anie aduersitie. We must saie with the prophet Dauid experienced in these matters; *I will not feare manie thousands of people that should inuiron or besiege me togither.* *If I should walke amidst the shadowe of death, I will not feare.* *If whole armies should stand against me, yet my hart should not tremble.* *My hope is in God: and therefore I will not feare what man can doe vnto me.* *God is my aider, and I will not feare what flesh can doe vnto me.* *God is my helper and protector, and therefore I will despise & contemn mine enimies.* An other prophet in like sense; *Behold, God is my sauiour, and therefore I will deale confidently, and will not feare.* These were the speeches of holy prophets: of men that knew well what they said, and had often tasted of affliction themselues: and therfore could saie of their own experience how infallible Gods assistance is therein.

Pro.28. Pſal.3. Pſal.21. Pſal.26. Pſal.117. Pſal.55. Eſai.12.

Christian fortitude.

33 To this supreme courage, magnanimitie, and Christian fortitude, the scripture exhorteth vs, when it saith; *If the spirite of one that is in authoritie, doe rise against thee, see thou yeeld not from thy place vnto him.* And again, another scripture saith; *Striue for iustice, euen to the losse of thy life: and stand for equitie vnto death it selfe: and God shall ouerthrowe thine enimies for thee.* And Christ himselfe yet

Eccle.10. Eccl.4.

more

more effectually recommendeth this matter in these wordes; *I saie vnto you my friends, be not afeard of them which kill the bodie, and afterward haue nothing els to do against you.* And S. Peter addeth further; *Neque conturbemini: that is, Doe not onely not feare them, but (which is lesse) doe not so much as be troubled for al that flesh and bloud can doe against you.* Luc.12. 1.Pet.3.

34 Christ goeth further in the Apocalyps, and vseth marueilous speeches to intise vs to this fortitude. For these are his wordes, *Hee that hath an eare to heare let him heare what the spirit saith vnto the Churches. To him that shal conquer, I wil giue to eate of the tree of life, which is in the paradise of my God. This saith the first and the last: he that was dead, and now is aliue: I know thy tribulation, and thy pouertie: but thou art rich indeed, and art blemished by those that say they are true Israelites, & are not: but are rather the synagog of Satan. Feare nothing of that which you are to suffer: behold, the diuel wil cause some of you to be thrust into prison, to the end you may be tempted: and you shall haue tribulation for* * *ten daies. But be faithfull vnto death, and I will giue thee a crown of life. He that hath an eare to heare, let him heare what the spirit saith vnto the churches: hee that shall ouercome, shal not be hurt by the second death.* † *And he that shal ouercome & keep my works vnto the end: I wil giue vnto him authoritie ouer nations, euen as I haue recieued it from my father: and I will giue him besides, the mor-* Apoc.2.

* *Those ten daies some thinke to haue been the ten generall persecutiõs within the first 300. yeeres after Christ.* B.

* *But others rather think that tenne doth here signifie manie (as in some other places of scripture) and daies, as they are brokẽ off by the nights that came betwixt, so to signifie such times of trial as should now & thẽ haue times of breathing likewise; that so the faithful may be refreshed, and gather their strength against a fresh assals ensuing.* † Cap.3.

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ning star. He that shall ouercome, shall be apparelled in white garmentes: and I will not blot his name out of the booke of life, but will confesse his name before my father, and before his Angels. Behold I come quickly: hold fast that thou hast, least an other man receiue thy crowne. He that shall conquer, I will make him a piller in the temple of my God, and he shall neuer goe foorth more: & I will write vpon him the name of my God, and the name of the citie of my God, which is new Ieruſalem. He that shal conquer, I wil giue vnto him to ſit with me in my throne: euen as I haue conquered, and doe ſit with my father in his throne.

35 Hitherto are the wordes of Christ to Saint Iohn. And in the end of the same booke, after he had described the ioies and glorie of heauen at large, he concludeth thus; *And he that ſate on the throne ſaid to me; Write theſe wordes, for that they are most faithful and true. Qui vicerit poſſidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in ſtagna ardenti igne & ſulphure, quod eſt mors ſecunda: Hee that shal conquer, shal poſſeſſe all the ioies that I haue heere ſpoken of, and I will be his God, and he shal be my ſonne. But the which shall be fearful to fight, or incredulous of the thinges that I haue ſaid: their portion shal be in the lake burning with fire and brimſtone, which is the ſecond death.*

Cap.21.

36 Heere now we see both allurementes, and threates; good, and euill; life, and death; the ioy of heauen, and the burning lake, propoſed vnto vs. We may ſtretch out our handes vnto whic

Eccle.15.

we wil. If we fight and conquer (as by Gods grace wee may) then are we to enioy the promises laid down before. If we shew our selues either vnbeleeuing in these promises, or fearfull to take the fight in hand, being offered vnto vs: thē fal we into the danger of the contrarie threates: euen as Saint Iohn affirmeth in another place, that certaine noble men did among the Iewes, who beleued in Christ, but yet durst not confesse him, for feare of persecution. Ioan.12.

37 Heere then must insue another vertue in vs, most necessarie to al those that are to suffer tribulation and affliction; and that is, a strong & firm resolution, to stand and go thorough, what oppositiō or contradiction soeuer we find in the world, either of fawning flatterie, or persecuting crueltie. This the scripture teacheth, crying vnto vs: *Esto firmus in via Domini: Be firme, and immoueable in the way of the Lord.* And again; *State in fide: viriliter agite: Stand to your fauth, and play you the men.* And yet further; *Confide in Deo, & mane in loco tuo: Trust in God, & abide firme in thy place.* And finallie; *Confortamini & non dissoluantur manus vestræ: Take courage vnto you, and let not your hands be dissolued frō the work you haue begun.* *A firme resolution.* Eccl.9. 1.Cor.16. Eccl.11. 2.Par.15.

38 This resolution had the three children, Sidrach, Misach, and Abdenago, when hauing heard the flattering speech, and infinite threates of cruel Nabuchodonosor, they answered with a quiet spirit; *O King, we may not be careful to answere you, to this long speech of yours. For beholde, our* Dan.3.

God

God is able (if he wil) to deliuer vs from this fornace of fire, which you threaten, and from al that you can doo otherwise against vs. But yet if it should not please him so to doo: yet you must know (Sir king) that we doo not worship your Gods, nor yet adore your golden idol, which you haue set vp.

39 This resolution had Peter and Iohn, who being so often brought before the councel, and both commaunded, threatened, and beaten, to talke no more of Christ: aunswered stil, *Obedire oportet Deo magis quàm hominibus:* We must obey God, rather than men. The same had S. Paul also, when being requested with teares of the Christians in Cæsarea, that hee would forbeare to goe to Ierusalem, for that the holy Ghost had reuealed to manie the troubles which expected him there: he answered, *What meane you to weepe thus, and to afflict my heart? I am not onely readie to be in bondes for Christes name in Ierusalem: but also to suffer death for the same.* And in his Epistle to the Romans, he yet further expresseth this resolution of his, when he saith, *What then shal we say to these thinges? If God be with vs, who wil be against vs? Who shal separate vs from the loue of Christ? Shal tribulation? Shal distresse? Shal hunger? Shal nakednesse? Shal peril? Shal persecution? Shal the sword? I am certain, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature els, shal be able to separate vs from the loue of God, which is in Iesus Christ our Lord.*

Act.4.5.

Acts.21.

Rom.8.

40 Finally,

40 Finally, this was the resolution of al the holie martirs and confessors, and other seruants of God: wherby they haue withstood the temptations of the diuel, the allurem*ē*ts of flesh & blood, and al the persecuti*ō*s of tyrants, exacting things vnlawful at their hands. I wil alledge one example out of the * second booke of Maccabees, and that before the comming of Christ, but yet nigh vnto the same, and therfore no maruel (as the fathers do note) though it took some heat of christian feruor and constancy towards martirdome. The example is woonderful, for that in mans sight it was but for a * smal matter required at their hands, by the tyrants commandement: that is, only to eat a piece of swines flesh: which then was forbidd*ē*. For thus it is recorded in the book aforesaid.

B
* *Which book is not any part of canonical scripture: neuertheles this example maie wel be true, for that such const*ā*cie is often found in the children of God.*

B
* *It was a manifest breach of the law of God: and so no smal matter to them that knew it.* 2. Mac. 7.

41 It came to passe that seuen brethr*ē* were apprehended togither in those daies, and brought (with their mother) to the king Antiochus, and there compelled with torm*ē*ts of whipping, & other instruments, to the eating of swines flesh against the law. At what time one of them (which was the eldest) said; What doost thou seeke? Or what wilt thou learne out of vs, O king? We are readie heer rather to die, than to break the ancient lawes of our God. Whereat the king being greatly offended, commanded the frying pans & pots of bras to be made burning hot: which being readie, he caused the first mans toong to be cut off, with the tops of his fingers, & toes, as also

A maruelous constancie of the seuen Machabees and their mother.

with the skin of his head, the mother and other brothers looking on, & after that to be fried vntil he was dead. Which being done, the second brother was brought to torment, & after his hair pluckt off from his head, togither with the skin, they asked him whether he would yet eat swines flesh or no, before he was put to the rest of his torments? Wherto he answered; No, & therupon was (after many torments) slaine with the other. Who being dead, the third was taken in hand, & being willed to put foorth his toong: he held it foorth quickly togither with both his handes to be cut off, saying confidently; *I receiued both toong and hands from heauen, and now I despise them both for the law of God, for that I hope to receiue them al of him againe.* And after they had in this sort tormented and put to death sixe of the brethren, euerie one most constantly protesting his faith, and the ioy he had to die for gods cause: there remained onby the yongest, whō Antiochus (being ashamed that he could peruert neuer a one of the former) endeuored by al means possible to draw from his purpose, by promising & swering, that he should be a rich and happie man, and one of his chiefe frinds, if he would yeeld. But whē the youth was nothing mooued therewith: Antiochus called to him the mother, & exhorted hir to saue hir sons life, by persuading him to yeeld: which she fayning to do, therby to haue libertie to speak to hir son: made a most vehement exhortation to him in the Hebrue toong, to stand to it, and to die for his

A worthie saieng.

his conscience: which speeche being ended, the youth cried out with a loud voice, & vttered this noble sentence worthie to be remembred; *Quem sustinetis? Non obtempero præcepto regis, sed præcepto legis:* Whom doe you staie for? I doe not obey the commaundement of the king, but the commandement of the law of God. Whereupon both he and his mother were presently (after manie and sundrie torments) put to death.

42 This then is the constant and immoueable resolution which a christian man should haue in all aduersitie of this life. Wherof S. Ambrose saith thus; *Gratia præparandus est animus, exercenda mens, & stabilienda ad constantiam: vt nullis perturbari animus possit terroribus, nullis frangi molestijs, nullis supplicijs cedere.* Our minde is to be prepared with grace, to be exercised, and to be so established in constancie, as it may not be troubled with anie terrors, broken with anie aduersities, yeeld to any punishmentes or tormentes whatsoeuer. *Lib. 8. off. 38.*

43 If you aske heere howe a man may come to this resolution: I answere, that Saint Ambrose in the same place, putteth two waies: the one is to remember the endles and intollerable paines of hel, if we do it not; & the other is to thinke of the vnspeakable glorie of heauen, if we do it. Whereto I will adde the third, which with a noble hart may preuaile as much as either of them both: and that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meer loue & affection towards vs. We see that *How a man may come to an inuincible resolution.*

in this world, louing subiectes doe glorie of nothing more, than of their dangers or hurts taken in battell for their prince, though he neuer tooke blow for them again. What then would they do, if their prince had bene afflicted voluntarily for them, as Christ hath beene for vs? But if this great example of Christ seeme vnto thee too high for to imitate: locke vpon some of thy brethren before thee, made of flesh and bloud as thou art: see what they haue suffered before they could enter into heauen: think not thy selfe hardly delt withal, if thou be called to suffer a little also.

The sufferings of the Apostles.

2.Cor. 4. 44 Saint Paule writeth of all the apostles together; Euen vnto this houre we suffer hunger and thirst, & lack of apparell: we are beatē with mens fists: we are vagabonds, not hauing wher to stay: we labour and work with our own hands: we are cursed, and we doe blesse: we are persecuted, and we take it patiently: we are blasphemed, and we praie for them that blaspheme vs: we are made as it were the verie outcastes and purgings of this world, euen vnto this daie: that is, though we be Apostles, though we haue wrought so many miracles, and conuerted so manie millions of people: yet euen vnto this daie are we thus vsed. And a little after, describing yet further their liues, he

2.Cor.6. saith; We shewe our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses, in beatings, in imprisonments, in seditions, in labours, in watches, in fastinges, in chastitie, in longanimitie, in sweetnesse of behauiour.

hauiour. And of himself in particular, he saith; *In laboribus plurimis, &c.* I am the minister of God in manie labours, in imprisonmentes more than the rest, in beatinges aboue measure, and oftentimes in death it selfe. Fiue times haue I beene beaten of the Iewes: and at euerie time had fortie lashes lacking one: three times haue I bene whipt with rods: once I was stoned: three times haue I suffered shipwrack: a day and a night was I in the bottome of the sea: oftentimes in iournies, in daungers of flouds: in daungers of theeues: in dangers of Iewes: in dangers of gentiles: in dangers of the citie: in dangers of wildernes: in dangers of sea: in dangers of false brethren: in labour and trauell: in much watching: in hunger and thirst: in much fasting: in cold and lack of clothes: & beside all these externall thinges, the matters that daily doe depend vpon me, for my vniuersall care of all Churches. 2.Cor.11.

The particular sufferinges of S.Paul.

45 By this we may see nowe, whether the Apostles taught vs more by wordes, than they shewed by example, about the necessitie of suffering in this life. Christ might haue prouided for them if he would, at leastwise thinges necessarie to their bodies, and not haue suffered thē to com into these extremities of lacking clothes to their backs: meat to their mouthes, & the like. He that gaue them authoritie to do so many other miracles, might haue suffered them at least to haue wrought sufficiēt mainteinance for their bodies, which should be the first miracle that worldie

men would worke, if they had such authoritie. Christ might haue said to Peter, whē he sent him to take his tribute from out of the fishes mouth: Take so much more, as will suffice your necessary
Mat.17. expēces, as you trauel the countrey: but he would not, nor yet diminish the great afflictions which I haue shewed before, though he loued them as deerly, as euer he loued his own soule. All which was done (as S. Peter interpreteth) to giue vs ex-
1.Pet.2. ample, what to follow; what to looke for; what to desire; what for to comfort our selues withall, in amidst the greatest of our tribulations.

Heb.12. 46 The Apostle vseth this, as a principall consideration, whē he writeth thus to the Hebrewes, vpon the recitall of the sufferinges of other saints before them. Wherefore we also (brethrē) hauing so great a multitude of witnesses (that haue suffered before vs) let vs lay off all burdens of sinne hanging vpon vs; and let vs run by patience vnto the battell offered vs; fixing our eies vpon the author of our faith, and fulfiller of the same, Iesus: who putting the ioies of heauen before his eies, susteined patiently the crosse; contemning the shame, and confusion thereof: and therefore now sitteth at the right hand of the seat of God. Thinke vpon him (I saie) which susteined such a contradiction against himselfe, at the handes of sinners: and not be wearie, nor faint in courage. For you haue not yet resisted against sinne vnto bloud: and it seemeth you haue forgotten that comfortable saying, which speaketh vnto you as

A notable exhortation of the Apostle.

vnto

vnto children; *My son, doo not contemn the discipline of the Lord, and be not wearie when thou art chastened of him.* For whom God loueth he chasteneth, and he whippeth euerie sonne whom he receiueth. Perseuere therefore in the correction laid vpon you. God offereth himselfe to you as to his children. For what childe is there whom the father correcteth not? If you be out of correctiō (whereof al his children are made partakers) then are you bastards, and not children. Al correction for the present time when it is suffered, seemeth vnpleasant and sorrowful: but yet after, it bringeth foorth most quiet fruit of iustice vnto them that are exercised by it. Wherfore strengthen vp your wearie handes, and loosed knees: make way to your feet, &c. That is, take courage vnto you, and goe forward valiantly vnder the crosse laid vpon you. This was the exhortation of this holie captain vnto his coūtry men, soldiers of Iesus Christ, the Iewes.

Prou. 3.

Iob. 5. Apoc. 3.

47 Saint Iames the brother of our Lord vseth another exhortation to al true Catholickes, not much differēt from this in that his epistle, which he writeth generally to al. Be you therefore patient my brethren (saith he) vntil the comming of the Lord. Beholde, the husbandman expecteth for a time the fruit of the earth so precious vnto him, bearing patientlie vntil he may receiue the same in his season: be you therefore patient, and comfort your harts, for that the comming of the Lord wil shortly draw neere. Be not sad, & com-

Iac. 5.

The exhortation of S. Iames.

plain not one of another. Behold, the iudge is euen at the gate. Take the prophets for an example of labor and patience, which spake vnto vs in the name of God. Behold, we accoũt thẽ blessed which haue suffered. You haue heard of the sufferance of Iob, and you haue seen the end of the Lord with him: you haue seen (I saie) that the Lord is merciful and ful of compassion.

48 I might heere alledge manie thinges more out of the scripture to this purpose, for that the scripture is most copious heerein; and in verie deed, if it should al be melted and powred out, it would yeeld vs nothing els almost, but touching the crosse, & patient bearing of tribulatiõ in this life. But I must end, for that this Chapter riseth to be long, as the other before did: and therfore I wil only for my conclusion, set downe the confession, and most excellent exhortation of olde Mathathias vnto his children in the time of the cruel persecution of Antiochus against the Iews. Now (saith he) is the time that pride is in hir strength: now is the time of chastisement towards vs: of euersion & indignation come. Now therefore (O children) be you zealous in the law of God; yeeld vp your liues for the testament of your fathers: remember the workes of your ancestours, what they haue done in their generations, and so shal you receiue great glorie, and eternal name. Was not Abraham found faithful in time of temptation, and it was reputed vnto him for iustice? Ioseph in time of his distresse,

1. Mac. 2.

Gen. 12.

Gen. 41.

kept

kept Gods commandementes, and was made Lord ouer Egypt. Phinees our father, for his zeal towardes the law of God, receiued the teſtament of an euerlaſting prieſthood. Ioſue for that he fulfilled Gods word, was made a captaine ouer al Iſrael. Caleb for that he teſtified in the Church, receiued an inheritance. Dauid for his mercie obteined the ſeat of an eternal kingdom. Elias for that he was zealous in zeale of the law, was taken vp to heauen. Ananias, Azarias, and Miſael, through their beliefe: were deliuered from the flame of the fire. Daniel for his ſimplicitie was deliuered from the mouth of the lions. And ſo doe you run ouer, by cogitation, al generations, and you ſhal ſee that al thoſe that hope in God ſhal not be vanquiſhed. And doe you not feare the wordes of a ſinful man: for his glorie is nothing els but dung and wormes: to daie he is great and exalted, and to morow he ſhal not be found: for he ſhal returne vnto his earth againe, and al his fond cogitations ſhal periſh. Wherefore take courage vnto you (my children) and plaie the men in the name of GOD. For therin ſhalbe your honor and glory. Hitherto are the wordes of Mathathias, which ſhal ſuffice, for the end of this Chapter.

Num.25.
Ioſue.1.
Iudge.14.
2.Reg.2.
4.Reg.1.
Dan.3.
Dan.9.

CHAP.

CHAP. III.

Of the third impediment that letteth men from resolution; which is, the loue of the world.

AS the two impedimentes remooued before, be in deed great staies to manie men from the resolution we talke of: so this that now I take in hand, is not only of it selfe a strong impediment, but also a great cause and common ground (as it were) to al the other impedimentes that be. For if a man could touch the verie pulse of al those, who refuse, or neglect, or defer this resolution: he should find the foundation thereof to be the loue of this world, whatsoeuer other excuse they pretend besides. The noble men of Iewrie pretended fear to be the cause why they could not resolue, to confesse Christ openlie; but Saint Iohn that felt their pulse, vttereth the true cause to haue

Iohn.12. beene; *For that they loued the glorie of men, more than the glorie of God.* Demas that forsooke Saint Paul in his bandes, euen a little before his death, pretended another cause of his departure to Thessalonica, but Saint Paul saith it was; *Quia diligebat hoc seculum: For that he loued this world.*

2.Tim.4. So that this is a general and vniuersal impediment, and more in deed dispersed, than outwardlie appeereth: for that it bringeth foorth diuers other excuses

excuſes, thereby to couer hir ſelfe in many men.

2 This may be confirmed by that moſt excellent parable of Chriſt, recorded by three Euangeliſtes, of the three ſortes of men which are to be damned, and the three cauſes of their damnation: whereof the third and laſt, and moſt generall (including as it were both the reſt) is, the loue of this world. For the firſt ſort of men, are compared to a high waie, where all ſeede of life that is ſowne, either withereth preſently, or elſe is eaten vp by the birdes of the aire: that is (as Chriſt expoundeth it) by the diuell in carelesſe men, that contemne whatſoeuer is ſaid vnto them: as infidels, and all other obſtinate & contemptuous people. The ſecond ſort are compared to rockie grounds, in which for lack of deepe roote, the ſeede continueth not: whereby are ſignified, light and vnconſtant men, not now chop in, and now run out: now are feruent, and by and by key-cold again: and ſo in time of temptation, they are gone. The third ſort are compared to a field, where the ſeede groweth vp, but yet there are ſo manie thornes on the ſame (which Chriſt expoundeth to be the cares, troubles, miſeries, & deceiueable vanities of this life) as the good corne is choked vp; and bringeth forth no fruit. By which laſt wordes our Sauiour ſignifieth, that whereſoeuer the doctrine of Chriſt groweth vp, and yet bringeth not foorth due fruit: that is, whereſoeuer it is receiued and imbraced (as it is among all Chriſtians) & yet bringeth not foorth good

Mat.13. Mar.4. Luc.8.

The expoſition of the parable of the ſeede.

good life: there the cause is, for that it is choked with the vanities of this world.

The importance of this parable.

3 This is a parable of marueilous great importance, as may appeare, both for that Christ, after the recitall thereof, cried out with a loude voice; *He that hath eares to heare, let him heare:* as also for that hee expounded it himselfe in secret onely to his disciples: and principally, for that before the exposition thereof, he vseth such a solemn preface, saieng; *To you it is giuen to knowe the mysteries of the kingdome of heauen, but to others not; for that they seeing doe not see, and hearing do not hear, nor vnderstand.* Wherby Christ signifieth, that the vnderstanding of this parable, among others, is of singular importance, for conceiuing the true mysteries of the kingdome of heauen: & that manie are blind, which seeme to see; & manie deafe and ignorant, that seeme to heare and know: for that they vnderstand not well the mysteries of this parable. For which cause also, Christ maketh this conclusion before he beginneth to expound the parable; *Happie are your eies that see, and blessed are your eares that heare.* After which wordes hee beginneth his exposition, with this admonition; *Vos ergo audite parabolam: Doe you therefore heare and vnderstand this parable.*

Mat. 13.

4 And for that this parable doth contain and touch so much indeede, as may or needeth be said, for remoouing of this great and daungerous impediment of worldly loue: I mean to stay my selfe onely vpon the explication thereof in this

this place, and will declare the force and truth of certaine wordes heere vttered by Christ of the world and worldly pleasures: and for some order and methods sake, I will drawe all to these sixe pointes following. First, how, and in what sense al the world and commodities thereof are vanities, and of no valu (as Christ heere signifieth) and cõsequently, ought not to be an impediment, to let vs frõ so great a matter, as the kingdom of heauẽ, and the seruing of God is. Secondly, howe they are not onely vanities, and trifles in themselues; but also, deceptions, as Christ saith: that is, deceites, not performing to vs indeede, those little trifles which they do promise. Thirdly, how they are *Spinæ*, that is pricking thornes, as Christ saith, though they seeeme to worldly men to be most sweete and pleasant. Fourthly, howe they are *ærumnæ*, that is, miseries, and afflictions, as also Christes wordes are. Fiftly; *Quomodo suffocant*; how they strãgle or choke vs, as Christ affirmeth. Sixtly, how we may vse them notwithstanding, without these daungers and euils, & to our great comfort, gain, and preferment.

1 *The parts of this chapter.*

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5 And touching the first, I do not see howe it may be better prooued, that all the pleasures and goodly shews of this world are vanities, as Christ heere saith: than to alledge the testimonie of one which hath prooued them all: that is, of one which speaketh not of speculation, but of his owne proofe and practise, and that is king Salomon; of whome the scripture reporteth woon-

1 *The first part: how all the world is vanitie.*

derfull

2.Par.9. *The worldly prosperitie of king Salomon.*

derfull matters, touching his peace, prosperitie, riches, and glorie, in this world: as that all the kinges of the earth desired to see his face, for his wisedome and renowmed felicitie: that all the princes liuing besides, were not like him in wealth: that he had sixe hundred, sixtie and sixe talentes of golde (which is an infinite summe) brought him in yeerely, besides all other that he had from the kinges of Arabia, and other princes: that siluer was as plentifull with him as heapes of stones, and not esteemed, for the great store, & abundance he had thereof: that his plate and iewels had no end: that his seat of maiestie, with stooles, lions to beare it vp, and other furniture, was of golde, passing all other kingly seates in the world: that his pretious apparell, and armor was infinite: that he had all the kinges, from the riuer of the philistians, vnto Egypt, to serue him: that hee had fortie thousand horses in his stables to ride, and twelue thousand chariotes, with horses and other furniture readie to them, for his vse: that hee had two hundred speares of gold, borne before him, and six hundred crowns of gold, bestowed in euery speare; as also three hundred bucklers, and three hundred crownes of gold, bestowed in the gilding of euerie buckler: that he spent euerie day in his house, a thousand, nine hundred, thirtie and seuen quarters of meal, and flower; thirtie Oxen; with an hundred Wethers; besides all other flesh: that he had seuen hundred Wiues, as Queenes, and three

3.Reg.4. 30. *Cori similæ, & 60. Cori farinæ: & euerie corus is* *21. *quarters and od.*

3.Reg.11. Eccles.1.

hundred

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hundred others, as concubines. Al this, and much more dooth Scripture report of Salomons worldlie wealth, wisdome, riches, and prosperitie: which he hauing tasted, and vsed to his fil, pronounced yet at the last this sentence of it al; *Vanitas vanitatum, & omnia vanitas: Vanitie of vanities, & al is vanitie.* By vanitie of vanities, meaning (as Saint Ierom interpreteth) the greatnesse of this vanitie, aboue all other vanities that may be deuised.

* For 21. I think he ment but 11. for a Corus according to Iosephus is reckoned to be 738. of our gallons: which make of our measure 11. quarters, foure bushels, one pecke. So 900. being taken out of the total som, the residue that remaineth dooth agree wel to this accompt: for it maketh 1037. quarters, six bushels, two pecks. But of this kinde of measure the iudgement of the learned doth varie much, and it would aske a long discourse to beate out the more likely opinion, by conference of places and measures togither. By the accoũt of S. Ierom it commeth far short: that is, but to 232. quarters, six bushels & an halfe.

Salomons saieng of himselfe. Eccle. 1.

6 Neither onely doeth Salomon affirme this thing, but doth prooue it also by exãples of himselfe. I haue beene king of Israel in Ierusalem (saith he) and I purposed with my selfe, to seeke out by wisedome al thinges: and I haue seene, that al vnder the sunne, are meere vanities, and affliction of spirit. I said in my hart, I wil goe and abound in delites, and in euerie pleasure that may be had: And I saw that this was also vanitie. I tooke great workes in hand, builded houses to my selfe, planted vineyardes, made orchardes and gardens, and beset them with al kinde of trees: I made me fish-pondes to water my trees: I possessed seruantes and hand-maids, and had a great familie, great heards of cattel, aboue

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anie that euer was before me in Ieruſalem: I gathered togither gold & ſiluer, the riches of kings and prouinces: I appointed to my ſelfe ſingers, both men and women, which are the delites of the children of men: fine cups alſo to drink wine withal: and whatſoeuer my eies did deſire, I denied it not vnto them: neither did I let my heart from vſing anie pleaſure, to delite it ſelfe in theſe thinges which I prepared. And when I turned my ſelfe to al that my hands had made, and to al the labors, wherein I had taken ſuch paines and ſweat: I ſaw in them al, vanitie, and affliction of the mind.

7 This is the teſtimonie of Salomon, vpon his own proofe in theſe matters: and if he had ſpoken it vpon his wiſdome onely (being ſuch as it was) we ought to beleeue him; but much more, ſeeing he affirmeth it of his own experience. But yet, if anie man be not mooued with this: let vs bring yet another witneſſe out of the new teſtament, and ſuch a one, as was priuie to the opinion of Chriſt heerein: that is, Sainct Iohn the Euangeliſt, whoſe wordes are theſe; *Do not loue the world, nor thoſe things that are in the world: if any man loue the world, the loue of God the father is not in him. For that, al which is in the world, is either concupiſcence of the fleſh, or concupiſcence of the eies, or pride of life.* In which wordes, S. Iohn beſide his threat againſt ſuch as loue and folow the world, reduceth al the vanities thereof, vnto three generall points or branches: that is, to concupiſcence of

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the flesh (wherein he comprehendeth al carnal pleasures) to concupiscence of the eies (wherein he conteineth al matters of riches:) and to pride of life, whereby he signifieth the humor, and disease of worldly ambition. These then are three general and principal vanities of this life, wherin worldly men do wearie out themselues; ambition, couetousnes, and carnal pleasure: whereunal other vanities are addressed, as to their superiors. And therfore it shal not be amisse to consider of these three in this place. *Three general points of worldlie vanitie.*

8 And first to ambition or pride of life belongeth vain-glorie: that is, a certain disordinate desire to be wel thought of, wel spoken of, praised, and glorified of men: and this is as great a vanitie (though it be common to manie) as if a man should run vp and downe the streets, after a feather, flying in the aire, tossed hither and thither, with the blasts of infinite mens mouthes. For as this man might wearie out himself before he gat the thing which he followed, and yet when he had it, he had gotten but a feather: so a vain-glorious man may labor a good while, before he attain to the praise which he desireth, and when he hath it, it is not woorth three chippes, being but the breath of a few mens mouthes, that altereth vpon euerie light occasion, and now maketh him great, now little, now nothing at al. Christ himselfe may be an example of this: who was tossed to and fro in the speech of men. some said he was a Samaritan, and had the diuel: other said he was *Vain-glorie.*

Mat.27. Iohn.8. a prophet: other said he could not be a prophet, or of God; for that he kept not the sabboth day: others asked, if he were not of GOD, howe he could doe so many miracles? So that there was a schism or diuision among them, about this matter, as S. Iohn affirmeth. Finally, they receiued
Iohn.9. him into Hierusalem, with triumph of *Hosanna*, casting their apparell vnder his feete. But the fri-
Mat.21. Mar.11. daie next ensuing, they cried *Crucifige* against
Math.27. Luc.23. him, and preferred the life of Barrabas a wicked murderer before him.

9 Now my friend, if they delt thus with Christ, which was a better man than euer thou wilt be: and did more glorious miracles, than euer thou wilt doe, to purchase the name & honor with the people: why doest thou so labour, and beat thy selfe about this vanitie of vain-glorie? Why doest thou cast thy trauels into the wind of mens mouthes? Why doest thou put thy riches in the lips of mutable men, where euery flatterer may rob thee of them? Hast thou no better a chest to lock thē vp in? S. Paule was of an other mind, whē
1.Cor.4. he said; *I esteem little to be iudged of you, or of the day of man*: and he had reason surely. For what careth he that runneth at tilt, if the ignorāt people giue sentence against him, so the iudges giue it with him? If the blind man, in the waie to Iericho, had
Luc.18. depended of the liking and approbation of the goers by, hee had neuer receiued the benefite of his sight: for that, they dissuaded him from running, and crieng so vehemently after Christ. It is

a mi-

a miſerable thing for a man to be a windmill, which maketh no meale, but according as the blaſt endureth. If the gale be ſtrong, he ſurgeth about luſtily; but if the winde ſlack, he relenteth preſently. So praiſe the vain-glorious man, & ye make him run: if he feele not the gale blow, he is out of hart: he is like the Babylonians, who with a little ſweete muſicke, were made to adore anie thing whatſoeuer. Dan.3.

10 The Scripture ſaith moſt truely; *As ſiluer is tried in the fire by blowing to it: ſo is a man tried in the mouth of him that praiſeth.* For as ſiluer, if it be good taketh no hurt therby; but if it be euil, it goeth al into fume: ſo a vain man, by praiſe and commendation. How manie haue we ſeene puffed vp with mens praiſes, and almoſt put beſide themſelues, for ioy thereof: and yet afterward brought down, with a contrarie wind, and driuen ful neer to deſperation by contempt? How manie do we ſee dailie (as the prophet did in his daies) commẽded in their ſins, and bleſſed in their wickednes? How many palpable and intollerable flatteries do we hear both vſed, and accepted dailie, and no man crieth with good king Dauid; *Away with this oil and ointment of ſinners, let it not come vpon my head?* Is not al this vanitie? Is it not madneſſe, as the ſcripture calleth it? The glorious angels in heauen ſeeke no honor vnto thẽſelues, but al vnto God: & thou poore worm of the earth deſireſt to be glorified? The four & twentie elders in the Apocalyps took off their crowns, and caſt them Pro.27. Pſal.9. Pſal.140. Pſal.39. Apoc.4.

at the feet of the lamb: and thou wouldest pluck fortie from the lamb to thy self, if thou couldest. O fond creature! How truely saith the prophet;

Psal.143. *Homo vanitati similis factus est: A man is made like vnto vanitie.* That is, like vnto his own vanitie: as light as the verie vanities themselues, which he followeth. And yet the wise man more expresly;

Eccle.23. *In vanitate sua appenditur peccator: The sinner is weied in his vanitie.* That is, by the vanitie, which he followeth, is seen how light and vain a sinner is.

Worldly honour and promotion.

11 The second vanitie that belongeth to ambition, is desire of worldly honour, dignitie, and promotiō. And this is a great matter in the sight of a worldly man: this is a iewel of rare price, and woorthy to be bought, euen with anie labor, trauell, or perill whatsoeuer. The loue of this letted the great men, that were Christians, in Iewrie,

Iohn.11. from confessing of Christ openly. The loue of this letted Pilat from deliuering Iesus, according

Ioh.19. as in conscience he saw he was bound. The loue of this letted Agrippa, and Festus, from making

Actes.26. thēselues Christians, albeit they esteemed Pauls doctrin to be tru. The loue of this letteth infinite men daily from imbracing the meanes of their saluation. But (alas) these men doe not see the vanitie hereof. S. Paule saith not without iust cause;

1.Cor.14. *Nolite esse pueri sensibus: Be you not children in vnderstanding.* It is the fashion of children, to esteeme more of a painted bable, thā of a rich iewel. And such is the painted dignitie of this world: gotten with much labor; maintained with great expen-

ces;

ces; and loſt with intollerable griefe, and ſorrow. For better conceiuing wherof, ponder a litle with thy ſelfe (gentle reader) anie ſtate of dignitie that thou wouldeſt deſire: and think how many haue had that before thee. Remẽber how they mounted vp, and howe they deſcended downe againe: and imagin with thy ſelfe, which was greater, either the ioy in getting, or the ſorrow in leeſing it. Where are now al theſe emperors, theſe kings, theſe princes & prelates, which reioiced ſo much once, at their own aduancement? Where are they now I ſaie? Who talketh or thinketh of thẽ? Are they not forgotten, and caſt into their graues lõg agoe? And doe not men boldly walke ouer their heads now, whoſe faces might not be looked on without feare, in this world? What then haue their dignities done them good?

12 It is a woonderful thing to conſider the vanitie of this worldly honor. It is like a mans owne ſhadow, which the more a man runneth after, the more it flieth: and when he flieth from it; it followeth him again: and the onely waie to catch it, is to fal down to the ground vpon it. So we ſee, that thoſe men which deſire honour in this world, are now forgotten: and thoſe which moſt fled from it, and caſt themſelues loweſt of all men, by humilitie, are now moſt of all honored: honored (I ſay) moſt, euen by the world it ſelfe, whoſe enimies they were, while they liued. For who is honored more now, who is more commended and remembred, than S. Paul, and his like, which ſo

The vanitie of worldly honor.

much despised worldly honor in this life, according to the saying of the prophet; *Thy friendes (O Lord) are too too much honoured.* Psal.138. Most vaine then is the pursuit of this worldly honour, and promotion; seeing it neither contenteth the minde, nor cõtinueth with the possessor, nor is void of great danger, both in this life, & in the life to come, according to the saying of scripture; *Most seuere iudgement shalbe vsed vpon those that are ouer others; the mean man shal obtain mercy: but the great & strõg shal suffer torments strongly.* Sap.6.

Worldlie nobilitie. 13 The third vanitie that belongeth to ambition, or pride of life, is nobilitie of flesh & blood: a great pearle in the eie of the world: but in deed in it selfe, and in the sight of God, a meer trifle & vanitie. Which holie Iob wel vnderstood, when he wrote these words; *I said vnto rottennes, thou art my father: and vnto wormes, you are my mother and sisters,* Iob.17. He that wil behold the gentrie of his ancestors: let him looke into their graues, & see whether Iob saith truly or no. True nobilitie was neuer begun, but by vertue: & therfore, as it is a testimony of vertue to the predecessors: so is it another of vertu vnto the successors. And he which holdeth the name thereof by descent, without vertue, is a meer monster, in respect of his ancestors: for that he breaketh the limits of the nature of nobilitie. Of which sort of men, God saith by one prophet; *They are made abhominable, euẽ as the things which they loue: their glorie is from their nativitie, from the bellie, and from their conception.* Ose.9.

14 It

14 It is a miſerable vanitie to goe beg credit of dead men, when as wee deſerue none our ſelues: to ſeek vp old titles of honor from our anceſtors, we being vtterly vncapable thereof, by our own baſe maners & behauiour. Chriſt cleerly confoũded this vanitie; when being deſcended himſelf of the greateſt nobilitie, that euer was in this world: and beſides that, being alſo the Sonne of God: yet called he himſelfe ordinarily, the ſon of man: that is, the ſonne of the Virgin Marie (for otherwiſe he was no ſon of man) and further than this alſo, called himſelfe a ſhepheard, which in the world is a name of contempt. He ſought not vp this and that old title of honour, to furniſh his ſtile withal, as our men do. Neither when he had to make a king firſt in Iſracll, did he ſeek out the ancienteſt bloud: but tooke Saule, of the baſeſt tribe of al Iſrael: and after him Dauid the pooreſt ſhepheard of all his brethren. And when he came into the world, he ſought not out the nobleſt mẽ to make princes of the earth; that is, to make Apoſtles: but tooke of the pooreſt & ſimpleſt, therby to confound (as one of them ſaith) the fooliſh vanitie of this world; in making ſo great account of the preeminence of a little fleſh and bloud, in this life.

Mat.8.20. 22.26. Iohn.10. 1.Reg.9. 1.Reg.16. Mat.4. Pſal.44. 1.Cor.1.

19 The fourth vanitie that belongeth to ambition, or pride of life, is worldly wiſedom, wherof the Apoſtle ſaith; *The wiſedome of this world is follie with God.* If it be follie, then great vanitie (no doubt) to delite ſo in it, as men doe. It is a ſtrange

The vanitie of worldly wiſedome. 1.Cor.1.

thing to see, how contrarie the iudgementes of God are to the iudgements of men. The people of Israel would needs haue a king (as I haue said) and they thought God would haue giuen them presently some great mightie prince to rule ouer them: but he chose out a poor felow, that sought asses about the countrie. After that, when God would displace this man again for his sin: he sent Samuel to annoint one of Isai his sons: and being come to the house, Isai brought foorth his eldest son, Eliab, a lustie tal felow, thinking him indeed most fit to gouern: but God answered; *Respect not his countenance, nor his tallnes of personage, for I haue reiected him: neither doo I iudge according to the countenance of man.* After that, Isai brought in his secód son Abinadab: and after him Samma, and so the rest, vntil he had shewed him seauen of his sons. Al which being refused by Samuel, they marueiled, and said; there was no mo left, but only a little red headed boy, that kept the sheepe, called Dauid: which Samuel caused to be sent for. And assoon as he came in sight, God said to Samuel, this is the man that I haue chosen.

1.Reg.9.

1.Reg.16.

16 When the Messias was promised vnto the Iewes to be a king, they imagined presently, according to their worldly wisdom, that he should be some great prince: and therefore they refused Christ, that came in pouertie. Iames and Iohn being yet but carnal, seeing the Samaritans contemptuously to refuse Christ his Disciples sent to them, and knowing what Christ was,

thought

thought ſtreightwaie that he muſt in reuenge haue called downe fire from heauen to conſume them: but Chriſt rebuked them, ſaying; *You know not of what ſpirit you are*. The Apoſtles preaching the croſſe, and neceſſitie of ſuffering, to the wiſe Gentiles and Philoſophers, were thought preſentlie fooles for their labours. Feſtus the Emperors liefetenant, hearing Paul to ſpeake ſo much of abandoning the world, and following Chriſt, ſaid, he was mad. Finally, this is the faſhion of al worldly wiſe men; to condemne the wiſdome of Chriſt, and of his ſaints. For ſo the holy ſcripture reporteth of their owne confeſſion, being now in place of torment; *Nos inſenſati vitam illorum æſtimabamus inſaniam: We fond men, eſteemed the liues of ſaints as madnes*. Wherfore, this is alſo great vanitie (as I haue ſaid) to make ſuch accoũt of worldlie wiſedome: which is not onely follie, but alſo madneſſe, by the teſtimonie of the holie Ghoſt himſelfe.

Luc.9.

1.Cor.1.

Act.26.

Sap.5.

17 Who would not thinke, but that the wiſe men of this world, were the fitteſt to be choſen to doe Chriſt ſeruice in his Church? Yet Saint Paul ſaith; *Non multi ſapientes, ſecundum carnem: GOD hath not choſen manie wiſe men according to the fleſh*. Who would not thinke, but that a worldlie wiſe man might eaſilie alſo make a wiſe Chriſtian? Yet Saint Paul ſaith no: except firſt he become a foole; *Stultus fiat, vt ſit ſapiens: If any man ſeeme wiſe among you; let him become a foole, to the end he may be made wiſe*. Vain then, and of no account

1.Cor.1.

1.Cor.3.

is

is the wisedome of this world, except it be subiect to the wisedome of God.

The vanitie of beautie. Prou. 31.

18 The first vanitie belonging to pride of life, is corporall beautie: whereof the wise man saith; *Vaine is beautie, and deceaueable is the grace of countenance*. Whereof also king Dauid vnderstood properly, when he said; *Turne away my eyes (O Lord) that they behold not vanitie*. This is a singular great vanitie, dangerous and deceitful; but yet greatly esteemed of the children of men: whose propertie is; *To loue vanitie:* as the Prophet saith. Beautie is compared by holy men, to a painted snake, which is fair without, and full of deadly poyson within. If a man did consider what infinite ruins, and destructions haue come, by our light giuing credite thereunto: hee would beware of it. And if hee remembred what foule drosse lieth vnder a fair skin: he would little be in loue therwith, saith one father. God hath imparted certaine sparks of beautie vnto his creatures thereby to drawe vs to the consideration, and loue of his owne beautie; whereof the other is but a shadow: euen as a man finding a little issue of water, may seeke out the fountaine thereby: or happening vpon a small vaine of golde, may thereby come to the whole mine it selfe. But we like babes, delite our selues onely with the faire couer of the booke, and neuer doe consider what is written therein. In all faire creatures, that man doth behold, he ought to read this, saith one father, that if God could make a peece of earth so faire

Psal. 118.

Psal. 4.

A lesson to be read in the beautie of all creatures.

faire and louely, with imparting vnto it some little sparke of his beautie: how infinite fair is he himselfe, and how woorthie of al loue and admiration? And how happie shal we be, when we shal come to enioy his beautiful presence, whereof now al creatures do take their beautie?

19 If we would exercise our selues in these maner of cogitations, we might easilie keepe our heartes pure and vnspotted before God, in beholding the beautie of his creatures. But for that we vse not this passage from the creature to the creator, but rest onely in the external appearance of a deceitful face, letting goe the bridle to foule cogitations, and setting wilfullie on fire our owne concupiscences; hence it is, that infinite men doe perish dailie by occasion of this fond vanitie. I cal it fond, for that euerie childe may descrie the deceit and vanitie thereof. For take the faireſt face in the world, wherewith infinite fooliſh men fal in loue, vpon the sight: and rase it ouer but with a litle scratch, and al the matter of loue is gone: let there come but an agu, and al this goodly beautie is destroied: let the soule depart but one halfe houre from the body, and this louing face is vgly to look on: let it lie but two daies in the graue, and those which were so hoat in loue with it before, wil scarse abide to behold it, or come neere it. And if none of those thinges happen vnto it: yet quickly commeth on old age, which riueleth the skin, draweth in the eies, setteth out the teeth, and

The vanitie of beautie.

and so disfigureth the whole visage: as it becommeth more contemptible now, than it was beautifull and alluring before. And what then can be more vanitie than this? What more madnes, than either to take pride of it, if I see it my selfe: or to indanger my soule for it, if I see it in others?

The vanitie of apparell. Eccle.11.

20 The sixt vanitie belonging to pride of life, is the glorie of fine apparell: against which the wise mã saith; *In vestitu ne glorieris vnquã. See thou neuer take glorie in apparell.* Of all vanities this is the greatest, which wee see so common among men of this world. If Adam had neuer fallen, we had neuer vsed apparell; for that apparell was deuised to couer our shame of nakednesse, and other infirmities contracted by that fall. Wherefore, we that take pride and glorie in apparell, do as much as if a begger should glorie and take pride of the old clouts that doe couer his sores. Saint Paul said vnto a Bishop; *If we haue wherewithal to couer our selues, let vs be content.* And Christ touched deeply the danger of nice apparell, when hee cõmended so much S. Iohn Baptist for his austere attire: adding for the contradictorie; *Qui mollibus vestiuntur in domibus regum sunt: They which are apparelled in soft and delicate apparell are in kinges Courtes.* In kinges courtes of this world, but not in the kinges court of heauen. For which cause in the description of the rich man damned, this is not omitted by Christ; *That he was apparelled in purple and silk.*

1.Tim.6.

Mat.3.11. Luc.7.

Luc.16.

21 It

21 It is a woonderfull thing to consider the different proceeding of GOD and the worlde heerein. God was the first that euer made apparell in the world: and he made it for the most noble of all our ancestors, in paradise: and yet hee made it but of beastes skins. And Sainct Paule testifieth of the noblest Saincte of the old testament, that they were couered onely with goates skins, and with haires of camels. What vanity is it then for vs, to be so curious in apparell, and to take such pride therein, as wee doe? We rob and spoile all creatures almost in the world, to couer our baks, and to adorn our bodies withall. From one, wee take his wooll: from another, his skin: from another, his fur: and from some other, their verie excrementes; as the silke, which is nothing els, but the excrementes of woormes. Nor content with this, we come to fishes, and doe beg of them certaine pearles to hang about vs. We goe down into the ground for gold and siluer: & turn vp the sandes of the sea, for pretious stones: and hauing borrowed all this of other creatures, wee iet vp and downe, prouoking men to looke vpon vs: as if all this now were our owne. When the stone shineth vpon our finger, we will seeme (forsooth) thereby to shine. When the siluer & silkes do glister on our baks, we looke big, as if all that beautie came from vs. And so (as the Prophet saith) we passe ouer our daies in vanitie, and doe not perceiue our own extreme follie.

Gen.3.

Heb.12.

The extreme vanitie and pouertie of men.

Psal.77.

22 The second generall branch, which Sainct

Iohn

Iohn appointeth vnto the vanitie of this life, is concupiscence of the eies: whereunto the ancient fathers haue referred al vanities of riches & wealth of this world. Of this Saint Paul writeth to Timothie; *Giue commandement to the rich men of this world, not to be high minded, nor to put hope in the vncertaintie of their riches.* The reason of which speech is vttered by the scripture in another place, when it saith; *Riches shal not profite a man in the daie of reuenge.* That is, at the daie of death and iudgement: which thing, the rich men of this world, doo confesse themselues though too late, when they crie; *Diuitiarum iactantia quid nobis contulit? What hath the braunerie of our riches profited vs?* Al which euidently declareth the great vanitie of worldlie riches, which can do the possessor no good at al, when he hath most need of their helpe. *Rich men haue slept their sleep* (saith the prophet) *and haue found nothing in their handes:* that is, rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining themselues to haue golden mountaines, and treasures: & when they awake (at the daie of their death) they finde themselues to haue nothing in their handes. In respect whereof, the Prophet Baruch asketh this quæstion; *Where are they now, which heaped togither gold and siluer, and which made no end of their scraping togither?* And he answereth himselfe immediatelie; *Exterminati sunt, & ad inferos descenderunt: They are now rooted out, & are gone down vnto hel.* To like effect saith Saint Iames; *Now goe to, you rich men:*

Concupiscence of the eies.

1. Tim. 6.

Prou. 11.

Sap. 5.

The vanitie and peril of worldlie wealth.

Psal. 75.

Cap. 3.

Iac. 5.

men: weepe, and houle in your miseries, that come vpon you: your riches are rotten, and your golde and siluer is rustie: and the rust thereof shall be in testimonie against you: it shall feede on your flesh as fire: you haue hoorded vp wrath for your selues in the last day.

32 If wealth of this worlde be not onely so vaine, but also so perillous, as heere is affirmed: what vanitie then is it for men to set their mindes vpon it as they doe? Saint Paule saith of himself; that *He esteemed it all but as doong.* And hee had Phil.3. great reason surely to saie so, seeing indeed they are but doong: that is, the verie excrementes of the earth, and found onely in the most barren Iob.28. places thereof: as they can tell which haue seene their mines. What a base matter is this then for a man to tie his loue vnto? GOD commaunded in the olde lawe, that whatsoeuer did goe Leu.11. with his brest vpon the ground, shoulde be vnto vs in abhomination: Howe muche more then a reasonable man, that hath glewed his heart and soule vnto a peece of earth? *We came in naked vnto this world, and naked we must goe foorth a-* Cap.1. *gaine,* saith Iob. The mil-wheele stirreth much about, and beateth it selfe from daie to daie, and yet at the yeeres end it is in the same place, as it was in the beginning: so rich men, let them toile & labour what they can, yet at their death must they be as poore, as at the first daie wherein they we born. *Whe the rich man dieth* (saith Iob) *he shall* Iob.27. *take nothing with him, but shall close vp his eies, & find nothing. Powerne shall lay hands vpon him, & a tempest*

shal

shal oppresse him in the night: a burning winde shal take him awaie, and a whirle-wind shal snatch him from his place: it shal rush vpon him, and shal not spare him: it shal bind his hands vpon him: & shal hisse ouer him. For that it seeth his place whither he must go.

24 The prophet Dauid in likewise forewarneth vs of the same, in these wordes; *Be not afraid when thou seest a man made rich, and the glorie of his house multiplied. For when he dieth, he shal take nothing with him, nor shal his glorie descend to the place whither he goeth: he shal passe into the progemes of his ancestors* (that is, he shal goe to the place where they are, who liued as he hath done) *and world without end he shal see no more light.*

25 Al this and much more is spoken by the holy Ghost to signifie the dangerous vanitie of worldly wealth, and the folly of those men, who labour so much to procure the same, with the eternal peril of their soules, as the scripture assureth vs. If so manie phisitians, as I haue heere alledged scriptures, should agree togither, that such, or such meates were venemous and perilsome: I thinke few would giue the aduenture to eat them, though otherwise in tast they appeared sweete and pleasant. How then commeth it to passe, that so manie earnest admonitions of God himselfe, cannot staie vs from the loue of this daungerous vanitie? *Nolite cor opponere*, saith God by the Prophet: that is; *Laie not your heart vnto the loue of riches*. *Qui diligit aurum non iustificabitur*, saith the wise man: *He that loueth*

Psal.61.

Eccl.31.

golde

gold shall neuer be iustified. I am angrie greatly vpõ rich nations, saith God by Zacharie. Christ saith, *Amen dico vobis, quia diues difficile intrabit in regnum cælorum: Truelie I say vnto you, that a rich man shal hardly get into the kingdome of heauen*. And again: *Wo be to you rich men, for that you haue receiued your consolation in this life*. Finally S. Paul saith generally of al & to al; *They which will be rich, do fal into temptation, & into the snare of the diuel, and into manie vnprofitable and hurtful desires, which do drown men in destruction and perdition*.

Cap.1. Mat.19. Luc.6. 1.Tim.6.

26 Can any thing in the world bee spoken more effectually, to dissuade from the loue of riches, than this? Must not heer now the couetous men either denie God, or condemne themselues in their own consciences? Let them go, & excuse themselues, by the pretence of wife and children as they are woont, saying; They meane nothing else, but to prouide for their sufficiencie. Doth Christ, or S. Paul admit this excusation? Ought we so much to loue wife, or children, or other kindred, as to endanger our soules for the same? What comfort may it be to an afflicted father in hel, to remember, that by his meanes, his wife & childrẽ do liue wealthily in earth? Al this is vanitie (deer brother) & meere deceit of our spiritual enimy. For within one momẽt after we are dead, we shal care no more for wife, children, father, mother, or brother, in this matter, than wee shall for a meere stranger: & one penie giuen in almes

The pretẽce of wife and children refused.

while we liued (for Gods sake) shall comfort vs more at that daie, than thousands of pounds bestowed vpon our kinne, for the naturall loue we bare vnto our own flesh and bloud: the which, I would to Christ worldlie men did consider. And then (no doubt) they would neuer take such care for kindred, as they doo: especiallie vpō their death-beds: whence presently they are to depart to that place, where flesh and bloud holdeth no more priuiledge, nor riches haue anie power to deliuer; but onlie such, as were wel bestowed in the seruice of God, or giuen to the poore for his names sake. And this shall bee sufficient for this point of riches.

3 *Of the vanitie of worldly pleasure.*

27 The third branch of worldly vanities is calleg by S. Iohn, concupiscence of the flesh: which conteineth all pleasures and carnall recreations; as banquetting, laughing, playing, and the like: wherwith our flesh is much delited in this world. And albeit in this kind, there is a certain measure to be allowed vnto the godly, for the conuenient maintenance of their health (as also in riches it is not to be reprehended) yet, that all these worldly solaces are not only vaine, but also dangerous in that excesse and abundance, as worldly men seek and vse them, appeereth plainly by these words of Christ; *Wo be vnto you which now do laugh, for you shal weep. Wo be vnto you that now liue in fil, & sacietie: for the time shal com, when you shal suffer hũger.* And again, in S. Iohns Gospel, speaking to his

Ioan. 16.

his Apoſtles,& by them to all other he ſaith: *You ſhal weep & pule: but the world ſhal reioice.* Making it a ſigne diſtinctiue between the good & the bad: that the one ſhal mourn in this life, and the other reioce, and make themſelues merrie. Iohn. 16.

28 The verie ſame doth Iob confirm, both of the one, and the other ſort: for of worldlinges he ſaith; *That they ſolace themſelues, with all kind of muſick, and do paſſe ouer their daies in pleaſure, & in a verie moment, do go down into hel.* But of the godly he ſaith of his own perſō; *That they ſigh before they eat their bread.* And in another place; *That they feare al their works, knowing that God ſpareth not him which offendeth.* The reaſon whereof the wiſe man yet further expreſſeth, ſaieng; *That the workes of good men are in the hands of God: and no man knoweth (by outward things) whether loue or hatred, at Gods hāds, but all is kept vncertain, for the time to come.* And old Tobias inſinuateth yet an other cauſe, when hee ſaith; *What ioy can I haue or receiue, ſeeing I ſit here in darknes?* Speaking literally of his corporall blindnes, but yet leauing it alſo to be vnderſtood of ſpirituall and internall darknes. Iob. 21. Iob. 3. Iob. 9. Eccl. 9. Tob. 5.

29 Theſe are thē the cauſes (beſides external afflictiō, which God oftē ſendeth) whie the godlie do liue more ſad and fearefull in this life, than wicked men do, according to the coūſell of ſaint Paul: and why alſo they ſigh often & weepe, as Iob and Chriſt do affirme: for that they remember often the iuſtice of God: their own frailtie in ſinning: the ſecret iudgement of Gods predeſti- *Why good men are ſad in this life.* 1. Cor. 2. 2. Cor. 7. Phil. 2. Iob. 3. Iohn. 16.

B.
Calling and iustifieng, are verie plain and infallible tokens therof. Rom.8.30. *And so far is it not vncertain vnto the faithfull.*

nation *vncertaine to vs: the vale of miseric and desolation, wherein they liue here: which made euen the Apostles to grone, as Sainct Paule saith, though they had lesse cause thereof than we. In respect whereof we are willed to passe ouer this life in carefulnes, watchfulnes, feare, and trembling, and in respect whereof also, the wise man saith; *It is better to go to the house of sorrow, than to the house of feasting.* And again; *Where sadnes is, there is the hart of wise men: but where mirth is, there is the hart of fooles.* Finallie, in respect of this the scripture saith: *Beatus homo qui semper est pauidus. Happie is the mã which alwaies is fearefull.* Which is nothing else, but that which the holie Ghost commaundeth euerie man, by Micheas the Prophet: *Solicitũ ambulare cum deo: To walke carefull and diligent with God:* thinking vpon his commandemẽts, how we keep & obserue the same, how we resist, and mortifie our members vpon earth, and the like. Which cogitatiõs, if they might haue place with vs, would cut off a great deal of those worldly pastimes, wherewith the careless sort of sinners are ouerwhelmed: I mean of those good felowships of eatings, drinkings, laughings, singings, disputings; and other such vanities that distract vs most.

Rom.8.
Eph.4.
Mat.24.
2.Cor.5. and 7.
Eccl.7.
Pro.28.
Mic.6.

30 Hereof Christ gaue vs a most notable aduertisement, in that he wept often: as at his natiuitie, at the resuscitation of Lazarus, vpon Ierusalem, and vpon the crosse. But he is neuer read

Iohn.10.
Luc.19.

to

to haue laught in al his life. Herof also is our own natiuitie & death a signification : which being both in Gods hands, are appointed vnto vs, with sorrow and griefe, as we see. But the middle part thereof, that is, our life, being left in our own hāds by Gods appointmēt) we passe it ouer with vain delightes, neuer thinking whence we came, nor whither we go.

31 A wise traueler passing by his In, though he see pleasant meats offered him: yet he forbeareth vpon consideration of the price, & the iournie he hath to make: and taketh in nothing, but so much as he knoweth wel, how to discharg the next morning at his departure: but a foole laieth hands on euery delicate bait that is presented to his sight, & plaieth the prince for a night or two. But whē it commeth to the reckoning: he wisheth that he had liued only with bread & drinke, rather than to be so troubled as he is for the payment. The custom of many churches yet is, to fast the euen of euerie feast, & then to make mery the next day, that is, vpō the festiual day it self: which may represent vnto vs, the abstinent life of good men in this world, & the mirth that they haue in the world to com. But the fashion of the world is contrary: that is, to eate & drinke merily, at the tauern: and after, to let the host bring in his reckoning. They eat, drink, and laugh: and the host scoreth vp al in the meane space. And when the time commeth, that they must pay: many an hart is sad, that was pleasant before. *A similitude*

32 This the scripture affirmeth also, of the pleasures of this world; *Risus dolore miscebitur, & extrema gaudij luctus occupat: Laughter shal be mingled with sorrow, & mourning shal insu at the hinder end of mirth.* The diuell that plaieth the host in this world, & wil serue you with what delite or pleasure you desire, writeth vp al in his booke: and at the day of your departure, (that is, at your death) wil he bring the whole reckoning, & charge you with it all: and then shal follow that, which God promiseth to worldlings by the Prophet Amos; *Your mirth shal be turned into mourning and lamentation.* Yea, and more than this, if you be not able to discharge the reckoning, you may chãce to hear that other dreadfull sentence of Christ, in the Apocalyps; *Quantum in delicijs fuit, tantum date illi tormentum: Look how much he hath bene in his delites, so much torment doe you lay vpon him.*

Pro. 14.

Amos. 2.
Tob. 2.

Apoc. 18.

33 Wherfore to conclude this point, & therwithal this first part, touching vanities: truly may we say with the Prophet Dauid, of a worldly minded man; *Vniuersa vanitas omnis homo viuens: The life of such men containeth al kinde of vanitie.* That is, vanitie in ambition, vanitie in riches, vanitie in pleasures, vanitie in all thinges which they most esteeme. And therefore I may well end with the words of God, by the prophet Esaie; *Væ vobis, qui trahitis iniquitatem in funiculis vanitatis: Wo be vnto you, which doe draw wickednesse in the ropes of vanitie.* These ropes are those vanities of vainglorie, promotiõ, dignitie, nobilitie, beautie, riches, delites, and

Psalm. 38.

Esai. 59.

The ropes of vainglorie.

and other before touched: which alwaies draw with thē ſome iniquitie and ſin. For which cauſe, Dauid ſaith vnto God: *Thou hateſt (O Lord) obſerners of ſuperfluous vanities.* And laſtly for this cauſe the holy Ghoſt pronounceth generally of al mē: *Beatus vir qui non reſpexit in vanitates, & inſanias falſas: Bleſſed is that man, which hath not reſpected vanities, & the falſe madnes of this world.* Pſal.3. Pſal.39.

34 Now come I then to the ſecond part propoſed in this chapter: to ſhew how this world, with the commodities therof, are not only vanities, but alſo deceits (as Chriſt termeth them) for that indeed, they performe not vnto their folowers thoſe idle vanities which they doo promiſe. Wherin the world may be cōpared to that wretched and vngrateful deceiuer Laban: who made poor Iacob to ſerue him ſeuen yers for faire Rachel, and in the end deceiued him with foul Lia. What falſe promiſes doth the world make daily? To one it promiſeth long life and health: & cutteth him off in the midſt of his daies. To another it promiſeth great wealth, and promotiō: and after long ſeruice, perfor meth no part therof. To another it promiſeth great honor by large expēces: but vnder hand it caſteth him in to contēpt by beggarie. To another it aſſureth great aduācement by mariage: but yet neuer giueth him abilitie to come to his deſire. Goe you ouer the whole world, behold countries; view prouinces; looke into cities; harken at the doores and windowes of priuate houſes; of princes pallaces; Mat.13. Gen.29.

2 *How worldly vanities are alſo deceits.*

Falſe promiſes of the world.

of secret chambers: & you shall see and heare nothing but lamentable complaints: one, for that he hath lost, another for that he hath not woon, a third for that he is not satisfied, ten thousand for that they are deceiued.

The false promise of renowm.

35 Can there be a greater deceit (for examples sake) than to promise renowm, and memorie, as the world doth to hir followers: and yet to forget them assoone as they are dead? Who doth remember now one of fortie thousand iollie fellowes in this world, captains, soldiers, counsellers, dukes, earles, princes, prelats, and emperors; kinges, and queens, lords, and ladies? Who remembreth them I saie? Who once thinketh or speaketh of them now? Hath not their memorie perished with their sound, as the prophet saith?

Psal. 9.

Iob. 13.

Did not Iob promise truely, that *Their remembrance should be as ashes troden vnder foot?* And Dauid, that *They should be as dust blown with the winds?*

Psal 1.

Diuers men there haue been ere this, that haue been verie mean in common account: & yet because they haue labored to bee vnknowne to the world, therefore the rather the world both remembreth, and honoreth now the memorie of them. But many a king and emperor haue strined & labored al their life, to be known in the world, and yet are now forgotten. So that the world is like in this point (as one saith) vnto a couetous & forgetful host, who if hee see his old gheest come by in beggarlie estate, al his monie being spent: he maketh semblance not to know him. And if the

A comparison.

gheest

gheſt maruel thereat, and ſay, that he hath come often that waie, and ſpent much monie in the houſe: the other anſwereth, it may be ſo, for ther paſſe this waie ſo many, as we vſe not to keep accompt thereof. But what is the way to make this hoſt to remember you (ſaith this Authour?) The waie to vſe him ill as you paſſe by: beate him well, or doe ſome other notable iniurie vnto him, & he wil remember you, as long as he liueth, and manie times will talke of you, when you are far off from him.

36 Infinite are the deceites, and diſſimulations of the world. It ſeemeth goodly, faire, and gorgeous in outward ſhewe: but when it commeth to handling, it is nothing but a feather: whē it commeth to ſight, it is nothing but a ſhadow: when it commeth to waight, it is nothing but ſmoke: when it commeth to opening, it is nothing but an image of plaiſter work, ful of old rags and patches within. To know the miſeries of the world, you muſt go a little out from it. For as they which walke in a miſt, doe not ſee it ſo well, as they which ſtand vpon an hill from it: ſo fareth it in diſcerning the world: whoſe propertie is, to blinde them that come to it, to the ende they may not ſee their owne eſtate; euen as a rauen, firſt of all ſtriketh out the poore ſheepes eie, and ſo bringeth to paſſe, that ſhee may not ſee the waie to eſcape from his tyrannie.

What the deceits of the world are.

A ſimilitude

37 After the worlde hath once bereft the worldling of his ſpirituall ſight, that hee can

judge

iudge no longer, betweene good and euill, vanitie, and veritie, thē it rocketh him asleepe, at ease and pleasure, it bindeth him sweetly, it deceiueth him pleasantly, it tormenteth him in great peace and rest: it hath a proude spirite streightwaies to place him in the pinacle of greedie ambition, and therehence, to shewe him all the dignities and prefermentes of the worlde: it hath twentie false merchāts, to shew him in the darke the first & former ends, of fair & precious cloths. (But he may not look into the whole peeces, nor carrie them to the light.) It hath foure hundred false prophetes to flatter him as Achab had, which must keepe him from the hearing of Micheas his counsell: that is, from the remorse of his own conscience, which telleth him truth: it hath a thousand cunning fishers, to laie before him pleasant baites, but all furnished with dangerous hookes within: it hath infinite strumpets of Babylon, to offer him drinke in golden cups, but all mingled with most deadly poison: it hath in euerie doore an alluring Iahel, to intise men into the milke of pleasure and delites; but all haue their hammers and nailes in their handes, to murder him in the brain when he falleth asleepe. It hath in euerie corner, a flattering Ioab, to imbrace with one arme, and kill with the other. A false Iudas, to giue a kisse, and therewith to betraie. Finally, it hath all the deceites, all the dissimulations, all the flatteries, all the treasons, that possibly may be deuised. It hateth them, that loue it:

Matth. 4.

3. Reg. 22.

Apo. 17.

Iudic. 4.

2. Reg. 20.

Luc. 22.

it: deceiueth them, that truſt it: afflicteth them, that ſerue it: reproacheth them, that honor it: damneth them, that follow it: and moſt of al forgetteth them, that labour and trauell moſt of all for it. And to be briefe in this matter, doe you what you can for this world, and loue it, & adore it, as much as you will: yet in the ende you ſhall finde it a right Nabal: who after many benefites receiued from Dauid, yet when Dauid came to haue nede of him, he anſwered; *Who is Dauid? Or who is the ſonne of Iſai, that I ſhould know him?* Vpon great cauſe then ſaid the Prophet Dauid; *O you children of men, how long will ye be ſo dull hartea? Why do you loue vanitie, and ſeeke after a lie?* Hee calleth the world not a lier, but a lie it ſelfe: for the exceeding great fraud and deceit, which it vſeth. 1. Reg. 25. Pſalm. 4.

38 The thirde name or propertie that Chriſt aſcribeth vnto the pleaſures and riches of the world, is, that they are thornes; of which S. Gregory writeth thus; Who euer would haue beleeued me, if I had called riches thorns: as Chriſt here doth, ſeeing thorns do prick, & riches are ſo pleaſãt? And yet ſurely they are thorns, for that, with the pricks of their carefull cogitations, they teare, and make bloudie the mindes of worldly men. By which wordes, this holie father ſignifieth, that euẽ as a mans * naked bodie, toſſed and tombled among manie thornes, cannot be but

5. *How pleaſures of the world are thorns. Hom. 15. in Euag.*

B. * *But the wordes of Chriſt declare, that it is an other thing that he did ſpecially reſpect therein: that is the chooking or deſtroieng of ſuch corne as was ſowne among them; and the vtter extinguiſhing, or great hindering of all good motions of the ſpirit of God, in all thoſe that are worldly minded.*

much

much rent and torne, and made bloudie with the prickes thereof: so a worldly mans soule beaten with the cares and cogitations of this life, cannot but be vexed with restles pricking of the same, and wounded also with manie temptations of sinne, which doe occur. This doth Salomon (in the places before alledged) signifie, when he doth not onely call the riches and pleasures of this world; *Vanitie of vanities*, that is, the greatest vanitie of all other vanities: but also *Affliction of spirit*: giuing vs to vnderstād, that where these vanities are, and the loue of them once entered: there is no more the peace of God, which passeth all vnderstanding: there is no longer rest, or quiet of mind: but warre of desires; vexation of thoughtes; tribulation of feares; pricking of cares; vnquietnesse of soule: which is indeede a most miserable and pitifull affliction of spirit.

Ecc. 1. 2. 3. 4

Phil. 4.

39 And the reason hereof is, that as a clocke can neuer stand still from running, so long as the peazes do hang therat: so a worldly man, hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as peazes vpon the clock, can neuer haue rest, or repose day or night, but is inforced to beat their brains, when other mē sleep, for the cōpassing of those trifles, wherewith he is incōbred. Oh, how many rich men in the worlde do feele to be true, that I now saie? How manie ambitious men doe proue it dayly, and yet will not deliuer themselues out of the same?

A comparison.

40 Of all the plagues sent vnto Egypt, that of the

the flies was one of the moſt troubleſome, and faſtidious. For they neuer ſuffered men to reſt; but the more they were beaten off, the more they came vpon them. So, of all the miſeries, and vexations, that God laieth vpon wordlings, this is not the leaſt, to be tormented with the cares of that, which they eſteeme their greateſt felicitie; and cannot beat them off, by anie meanes they can deuiſe. They ruſh vpon them in the morning, as ſoone as they awake, they accompanie them in the daie, they forſake them not at night, they followe them to bed, they let them from their ſleep, they afflict them in their dreames: and finally, they are like to thoſe importune and vnmerciful tyrants, which God threatneth to wicked men, by Ieremie the prophet, *Qui nocte ac die non dabunt requiem: Which ſhal giue them no reſt, either by daie or night:* and the cauſe hereof, which God alledgeth in the ſame ſcripture, is; *Quia abſtuli pacem meam a populo iſto (dicit Dominus) miſericordiam & miſerationes: For that I haue taken awaie my peace from this kind of people (ſaith God) I haue taken away my mercie and commiſerations:* a verie heauie ſentence to all them that lie vnder the yoke, and bondage of theſe miſerable vanities. Exod. 8. Ierem. 6.

41 But yet the Prophet Eſaie hath a much more terrible deſcription of theſe mens eſtate, *They put their truſt in things of nothing, & do talk vanities: they conceiue labor & bring forth iniquitie: they breake the egs of ſerpents, and weaue the webs of ſpiders: he that ſhal eat their egs, ſhall die: & that which is* Eſai 59.

hat ched

hatched thence, shall be a cocatrice: their webs shal not make cloth, to couer them: for that their workes are vnprofitable: and the worke of iniquitie is in their handes.

The explication of the wordes of Esay.

These are the wordes of Esaie, declaring vnto vs by most sufficient similitudes, how daungerous thorns the riches & pleasures of this worlde are. And first he saith; *They put their hope in things of nothing, and do talke vanities*: to signifie, that he meaneth of the vanities, and vain men of this world: who commõly do talk of the things which they loue best, and wherein they place their greatest affiance. Secondly he saith; *They conceiue labor, & bring forth iniquitie*. Alluding herein, to the childbirth of women, who first doe conceaue in their womb; and after a great deale of trauell, do bring forth their infant: so worldly men, after a great time of trauell and labour in vanities, doe bring foorth no other fruit, than sinne and iniquitie. For that is the effect of those vanities, as he speaketh in the same chapter, crieng out to such kind of men: *Woe be vnto you, which doe draw iniquitie in the ropes of vanitie*.

42 But yet to expresse this matter more forcibly, he vseth two other similitudes, saying; *They breake the egs of serpentes, and weaue the webs of spiders*. Signifieng by the one the vanitie of these worldly cares: and by the other, the danger thereof. The spider we see, taketh great paines and labour many daies togither, to weaue hir selfe a web: and in the end, when all is done, commeth a puffe of winde, or some other little matter, and brea-

breaketh all in peeces. Euen as he in the Gospel, Luc.12.
which had taken great trauell and care, in heaping riches togither, in plucking downe his old barnes, building vp of newe: and when hee was come to saie to his soule, *Now be merie:* That night his soule was taken from him, and al his labour lost. Therfore Esaie saith in this place, that *The webs of these weauers shall not make them cloth to couer them withal: for that their workes are vnprofitable.*

43 The other comparison containeth matter of great danger and feare. For as the bird that sitteth vpon the egs of serpentes, by breaking and hatching them, bringeth forth a perilous brood, to hir own destruction: so those that sit abroode vpon these vanities of the world (saith Esay) doe hatch at last their own destruction. The reason wherof is (as he saith) *For that the worke of iniquitie is in their hand*. Still harping vpon this string, that a man can not loue & follow these vanities, or intangle himselfe with the ropes (as his phrase is) but that he must indeed draw on much iniquitie therewith: that is, hee must mingle much sinne and offence of God with the same: which effect of sin, because it killeth the soule, that consenteth vnto it, therfore Esaie compareth it vnto the brood of serpentes, that killeth the bird which bringeth them forth to the world. And finally, Moises vseth the like similitudes, when he saith of vaine and wicked men, *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter: their* Deut.32.

wine

wine is the gal of Dragons, and the poyson of Cocatrices vncureable. By which dreadful and lothsom comparisons, he woulde giue vs to vnderstand, that the sweet pleasures of this world are indeed deceits, and will proue themselues one day most bitter and dangerous.

4 *The fourth part, how the world is miserie.*

44 The fourth point that we haue to consider, is, how this word *ærumna*, that is miserie and calamitie, may be verified of the world, and the felicitie therof. Which thing though it may appeare sufficiently by that, which hath beene said before, yet wil I (for promise sake) discusse it a little further in this place, by some particulars. And among manie miseries which I might heer recount; the first, and one of the greatest is, the

Brenitie. breuitie, & vncertaintie of al worldly prosperitie. Oh, how great a miserie is this vnto a worldly man, that would haue his pleasures, constant and perpetuall! *O death, how bitter is thy remembrance* (saith the wise man) *vnto a man that hath*

Eccl.41. *peace in his riches?* We haue seen many men aduãced, & not indured two months in their prosperitie: wee haue hard of diuers maried in great ioy, and haue not liued six dais in their felicitie: we haue read of strange matters in this kind, and we see with our eies no few exãples daily. What

1.Mac.1. a grief was it (think you) to Alexander the great, that hauing subdued in twelue years, the most part of al the world, should be then inforced to die, when he was most desirous to liue: and whé hee was to take most ioy, and comfort of his victories?

victories? What a sorrow was it to the rich man in the Gospel, to heare vpon the sudden; *Hac nocte: Euen this night thou must die*? What a miserie wil this bee to many worldlinges, when it commeth? Who now build pallaces, purchase lands, heap vp riches, procure dignities, make mariages, ioine kindreds, as though they were neuer an end of these matters? What a doleful day will this be to them (I saie) when they must forgoe all these things, which they so much loue? When they must be turned off, as princes mules are woont to be, at the iournies end: that is, their treasure taken from them, and their gauld backs onlie left vnto themselues? For as wee see these mules of princes go, al the day long, loden with treasure, and couered with faire clothes, but at night shaken off, into a sorrie stable, much brused and gauled with the carriage of those treasures: so rich men that passe through this world, loden with gold, and siluer, and doe gaule greatly their soules in carriage thereof, are despoiled of their burden at the day of death; and are turned off, with their wounded consciences, to the lothsom stable of hel and damnation. Luc. 12. *A comparison.*

45 Another miserie ioined to the prosperitie of this world, is the grieuous counterpeaze of discontentments, that euerie worldly pleasure hath with it. Run ouer euerie pleasure in this life, and see what sauce it hath adioined. Aske them that haue had most proofe thereof, whether they remain contented or no? The possession of riches *Discontentments.*

is accompanied with so manie feares, and cares, as hath been shewed: the aduancement of honours is subiect to al miserable seruitude that maie bee deuised: the

B

*pleasure of the flesh, though it be lawful and honest; yet is it called by Saint Paul, *Tribulation of the flesh*: but if it be with sin, ten thousand times more is it enuironed with al kind of miseries.

1.Cor.7.28.

*It selfe is not so called: but it is said, that those that marrie should haue tribulation in the flesh: which is in respect of the cares & molestations that commonly hang (or specially at that time, as the case stood with thē) on the maried estate.

Miseries of bodie.

46 Who can reckon vp the calamities of our bodie? So many diseases, so many infirmities, so manie *mischances, so manie dangers? Who can tel the passions of our mind that doe afflict vs, now with anger, now with sorrow, now with enuie, now with furie? Who can recount the aduersities, and miseries, that come by our goods? Who can number the hurts and discontentations, that daily insue vpon vs, from our neighbours? One calleth vs into law for our goods; another pursueth vs for our life: a third, by slander impugneth our good name: one afflicteth

B

*Whereas chance and fortune are vsed of vs in much like sence, though the sense & meaning of those that are instructed in the faith be good, referring all to the prouidence of God: yet seeing that Saint Augustine long since was sorie that he had so much vsed such wordes (as appereth, Retr. l. c.1) it were good that wee also should more warily decline such wordes, as others haue so prophanely abused. And better were it a great deal to saie, that such things are of the hād of GOD.

Of mind.

Of goods.

Of neighbours.

steth vs by hatred, another by enuie, another by flatterie, another by deceit, another by reuenge, another by false witnes, another by open armes. There are not so many dayes, nor houres in our liues, as there are miseries & contrarieties in the same. And further thã this, the euill hath this prerogatiue aboue the good, in our life, that one defect onely ouerwhelmeth and drowneth a great number of good things togither: as if a man had all the felicities heaped togither, which this worlde could yeelde: and yet had but one tooth out of tune: all the other pleasures woulde not make him merrie. Hereof you haue a cleere exãple in Aman, chiefe counseller of king Assuerus: who for that, Mardocheus the Iew did not rise to him when he went by, nor did honour him, as other men did: he said to his wife & friends, that al his other felicities were nothing, in respect of this one affliction. Hester. 5.

47 And now to this miserie of darcknes and blindnesse, wherin worldly men liue (as in part I haue touched before) most fitly prefigured by the palpable darknes of Egypt, wherein no man could see his neighbour, no man coulde see his work, no man could see his way; such is the darknes wherin worldly men walk: *They haue eies, but they see not*, saith Christ: that is, though they haue eies to see the matters of this world: yet they are blinde, for that they see not the thinges they should see indeed. *The children of this world are wiser in their generation, than the children of light*: But *The miserie of blindnes.* Exod. 10. Mat. 13. Luc. 16.

that is onely in matters of this world, in matters of darkneſſe, not in matters of light, whereof they are no children: *For that the carnall man vnderſtandeth not the things which are of God.* Walke ouer the world, and you ſhall finde men as ſharpe eied as eagles in things of the earth: but the ſame men as blinde as beetels in matters of heauen. Thereof inſue thoſe lamentable effectes, that we ſee dailie of mans law ſo carefully reſpected, and Gods commaundements ſo contemptuouſly reiected: of earthly goods ſought for, and heauenly goods not thought vpon: of ſo much trauel takē for the bodie, and ſo little care vſed for the ſoule. Finally, if you will ſee in what great blindnes the world doth liue, remember that S. Paule cōming from a worldling to bee a good Chriſtian, had ſcales taken from his eies by Ananias, which couered his ſight before, whē he was in his pride, and ruffe of the world.

1.Cor. 2.

Act. 9.

Temptations and dangers.

48 Beſides all theſe miſeries, there is yet another miſery, greater in ſome reſpect, than the former; and that is, the infinite number of temptations, of ſnares, of intiſements in the world, wherby men are drawne to perdition dayly. Athanaſius writeth of S. Anthonie the hermite, that God reuealed vnto him, one daie, the ſtate of the world, and he ſaw it all hanged ful of nets in euerie corner, & diuels ſitting by, to watch the ſame. The Prophet Dauid to ſignifie the verie ſame thing: that is, the infinite multitude of ſnares in this world, ſaith: *God ſhall raine ſnares vpon ſinners.*

Athan. in vita Anthonij.

Pſalm. 10.

That

That is, God ſhall permit wicked men to fal into ſnares: which are as plentifull in the worlde: as are the drops of raine, which fal down from heauen. Euerie thing almoſt is a deadly ſnare, vnto a carnall and looſe harted man. Euery ſight that he ſeeth, euery word that he heareth, euery thought that he conceiueth: his youth, his age, his friends, his enimies, his honor, his diſgrace, his riches, his pouertie, his companie keeping, his proſperitie, his aduerſitie, his meat that he eateth, his apparel that he weareth: all are ſnares, to draw him to deſtruction, that is not watchfull.

49 Of this then, and of the blindnes declared before, doth follow the laſt, and greateſt miſerie of all, which can be in this life: and that is: the facilitie whereby worldly men do run into ſin. For truly, ſaith the ſcripture, *Miſeros facit populos peccatum: Sin is the thing that maketh people miſcrable.* And yet, how eaſily men of the world doe commit ſinne, and how litle ſcruple they make of the matter, Iob ſignifieth, when talking of ſuch a mā, he ſaith; *Bibit quaſi aquam iniquitatem: He ſuppeth vp ſin, as it were water.* That is, with as great facilitie, cuſtom, & eaſe, paſſeth he down any kinde of ſin, that is offered him, as a mā drinketh water, when he is a thirſt. He that will not beleeue the ſaieng of Iob: let him proue a little, by his owne experience, whether the matter be ſo or no: let him walk out into the ſtreets, behold the doings of mē, view their behauior, cōſider what is don in ſhops, in hal, in conſiſtories, in iudgemēt ſeats, in

Facilitie of ſinning.

Prou. 14.

Iob. 15.

pallaces, and in commō meeting places abroad; what lying, what slaundering, what deceiuing there is. He shall find, that of all thinges, whereof men take any account, nothing is so little accoũted of, as to sin. He shall see iustice solde, verity wrested, shame lost, and equity despised. He shal see the innocent condemned, the guiltie deliuered, the wicked aduaunced, the vertuous oppressed. He shall see many theeues florish, many vsurers beare great swaie, many murderers & extortioners reuerenced and honoured, many fooles put in authoritie, & diuerse, which haue nothing in them but the form of men, by reason of mony to be placed in great dignities, for the gouernment of others. He shall heare at euerie mans mouth, almost, vanitie, pride, detraction, enuie deceit, dissimulation, wantonnes dissolution, lying, swearing, periurie, and blaspheming. Finally, he shall see the most part of men, to gouerne themselues absolutely, euen as beastes do, by the motion of their passions, not by lawe of iustice, reason, religion, or vertue.

The sinfull state of the world.

50 Of this doth insue the fist point that Christ toucheth in his parable, and which I promised here to handle: to wit, that the loue of this world choketh vp, and strangleth euerie man whom it possesseth, from a celestiall and spirituall life: for that it filleth him with a plain contrarie spirit, to the spirit of God. The Apostle saith: *Si quis spiritũ Christi non habet, hic non est eius: If any man hath not the spirit of Christ, this fellow belongeth not vnto him.*

5. *The fift part of this chapter.*

Rom. 8.

Now

Now, how cõtrarie the ſpirit of Chriſt & the ſpirit of the world is, may appere by the fruites of Chriſts ſpirit rekoned vp by S. Paul vnto the Galathians: to wit, *Charitie*, which is the root & mother of al good works; *Ioy*, in ſeruing God: *peace*, or trãquillity of mind in the ſtorms of this world: *Patience*, in aduerſitie: *Longanimitie*, in expecting our reward: *Bonitie*, in hurting no man: *Benignitie*, in ſweet behauior: *Gentlenes*, in occaſion giuen of anger: *Faithfulnes*, in performing our promiſes: *Modeſtie*, without arrogancie: *Continencie*, from all kind of wickednes: *Chaſtitie*, in concerning a pure mind in a cleane & vnſpotted bodie. *Againſt theſe men* (ſaith S. Paul) *there is no law.* And in the verie ſame Chapter hee expreſſeth the ſpirit of the world by the cõtrarie effects, ſaieng; *The works of fleſh are manifeſt, which are, fornicatiõ, vncleannes, wãtonnes, lecherie, idolatrie, poiſonings, enmities, contentions, emulatiõs, wrath, ſtrife, diſſentiõ, ſects, enuie, murder, droonkennes, gluttonie, & the like: of which I foretel you, as I haue told you before, that thoſe men which doe ſuch thinges ſhall neuer obtaine the kingdome of heauen.*

Gal. 5. *The effectes of the ſpirit of Chriſt.*

Gal. 5. *The effectes of the ſpirit of this world.*

51 Here now may euerie man iudge of the ſpirit of the world, and the ſpirit of Chriſt: and (applying it to himſelfe) may coniecture whether he holdeth of the one, or of the other. S. Paul giueth two pretie ſhort rules in the verie ſame place to trie the ſame. The firſt is: *They which are of Chriſt haue crucified their fleſh, with the vices, and concupiſcences thereof.* That is, they haue ſo morti-

Two rules of S. Paule to know our ſpirit.

Gal. 5.

fied their owne bodies, as they striue against all the vices and sins repeated before, and yeeld not to serue the concupiscēces or temptations therof. The second rule is; *If we liue in spirit then let vs walk in spirit.* That is, our walking and behauior is a signe whether we be aliue or dead. For if our walking be spiritual, such as I haue declared before by those fruits therof: thē doe we liue & haue life in spirit: but if our works be carnal, such as S. Paul now hath described; then are we carnall & dead in spirit, neither haue we any thing to doo with Christ, or portion in the kingdome of heauen. And for that al the world is ful of those carnal workes, and bringeth foorth no fruits indeed of Christs spirit, nor permitteth them to grow vp or prosper within hir: thence is it, that the scripture alwaies putteth Christ, & the world for opposite and open enimies.

Christ and the world enimies,

52 Christ himselfe saith, that *The world cannot receiue the spirit of truth.* And again, in the same Euangelist he saith; that *Neither he, nor anie of his are of the world, though they liue in the world.* And yet further, in his most vehement praier vnto his father; *Pater iuste, mundus te non cognouit; Iust father, the world hath not known thee.* For which cause S. Iohn writeth; *If any man loue the world, the loue of the father is not in him.* And yet further S. Iames, that *Whosoeuer but desireth to be frind of this world, is thereby made an enimie to God.* What will worldlie mē say to this? S. Paul affirmeth plainly, that this world is to be dāned. And Christ insinuateth the same

Iohn. 14.

Iohn. 15. 17.

Iohn. 17.

Iohn. 2.

Iacob. 4.

1. Cor. 11.

ſame in Saint Iohns Goſpell: but moſt of all, in that wonderfull fact of his, when praieng to his father, for other matters, he excepteth the world by name; *Non pro mundo rogo*, ſaith he: *I doe not ask mercie, and pardon for the worlde, but for thoſe which thou haſt giuẽ me out of the world.* Oh, what a dreadfull exception is this, made by the Sauiour of the world; by the lambe, which taketh awaie all ſins: by him that asketh pardon, euen for his tormentors, and crucifiers, to except now the world by name from his mercie? Oh that worldly men would conſider but this one point onely: they would not (I thinke) liue ſo voide of feare as they doe. Iohn.12. Iohn.17. Iohn.1. Luc.23.

53 Can any man maruell now why S. Paule crieth ſo carefully to vs; *Nolite conformari huic ſæculo: Conforme not your ſelues vnto this world?* And againe, *That we ſhould renounce vtterly all worldly deſires?* Can any maruell why Sainct Iohn, which was moſt priuie, aboue al others, to Chriſtes holie meaning herein, ſaith to vs in ſuch earneſt ſort: *Nolite diligere mundum, neque ea quæ in mundo ſunt: Doe not loue the world, nor any thing that is in the world?* If we maie neither loue it, nor ſo much as conform our ſelues vnto it, vnder ſo great pains (as are before rehearſed) of the enmitie of God and eternall damnation: what ſhall become of thoſe men that doe not onely conforme themſelues vnto it, and the vanities thereof: but alſo do follow it, ſeeke after it, reſt in it, and doe beſtow all their labours, and trauels vpon it? Rom.12. Titus.2. 1.Iohn.2.

54 If

Why Christ hateth the world. 1.Iohn.5.

54 If you aske me the cause why Christ so hateth and abhorreth this worlde: Sainct Iohn telleth you; *Quia mundus totus in maligno positus est: for that all the whole world is set on naughtinesse*; for that it hath a spirite contrarie to the spirite of Christ, as hath bene shewed; for that it teacheth pride, vain-glorie, ambition, enuie, reuenge, malice, with pleasures of the flesh, and all kinde of vanities: and Christ on the contrarie side, humility, meeknes, pardoning of enimies, abstinence, chastitie, sufferance, mortification, bearing the crosse with contempt of all earthly pleasures: for that it persecuteth the good, and aduaunceth the euill: for that it rooteth out vertue, and planteth all vice: and finally for that it shutteth the doores against Christ when he knocketh, and strangleth the hart that once it possesseth. Apoc. 3.

A descriptiõ of the world.

55 Wherefore to conclude this part, seeing this world is such a thing as it is: so vaine, so deceitfull, so troublesom, so daungerous: seeing it is a professed enimie to Christ, excommunicated and damned to the pit of hell: seeing it is (as one father saith) an arke of trauell; a schoole of vanities; a feat of deceit; a labarinth of error: seeing it is nothing else but a barren wildernesse; a stony field; a dirtie stie; a tempestuous sea: seeing it is a groue full of thorns; a meddow full of scorpions; a florishing garden without fruite; a caue full of poysoned & deadly basilisks: seeing it is finally (as I haue shewed) a foũtain of miseries; a riuer of teares; a feined fable; a delectable frensie: seeing

(as

(as Saint Auſten ſaith) the ioy of this world hath nothing elſe but falſe delite; true aſperitie; certaine ſorrow; vncertaine pleaſure; trauelſome labour; fearfull reſt, greeuous miſerie, vaine hope of felicitie: ſeeing it hath nothing in it (as Saint Chryſoſtom ſaith) but teares, ſhame, repentance, reproch, ſadnes, negligences, labors, terrors, ſicknes, ſin, and death it ſelfe: ſeeing the worldes repoſe is ful of anguiſh, his ſecuritie without foundation, his feare without cauſe, his trauels without fruit, his ſorrowe without profit, his deſires without ſucceſſe, his hope without reward, his mirth without continuance, his miſeries without remedies: ſeeing theſe & a thouſand euils more are in it, and no one good thing can be had from it: who will be deceiued with this viſard, or alluged with this vanitie hereafter? Who will bee ſtaied from the noble ſeruice of GOD by the loue of ſo fonde a trifle as is the worlde? And this, to a reaſonable man may be ſufficient to declare the inſufficiencie of this thirde impediment.

Aug. ep. 39.

Hom. 22. ad pop. Antioc.

56 But yet for the ſatisfieng of my promiſe in the beginning of this chapter: I haue to ad a word or two in this place, how we may auoide the daunger of this worlde, and alſo vſe it to our gaine and commoditie. And for the firſt, to auoid the dangers, ſeeing there are ſo many ſnares and traps, as hath bene declared: there is no other way but onely to vſe the refuge of birdes, in auoiding the dangerous ſnares of fowlers: that is,

The laſt part of this chapter howe wee may auoide the euill of the world.

to

to mount vp into the aire, & so to flie ouer them all; *Frustra iacitur rete ante oculos pennatorum*, saith the wise man: that is, *The net is laide in vaine before the eies of such as haue winges, and can flie.* The spies of Hiericho, though manie snares were laide for them by their enimies: yet they escaped all, for that they walked by hils saith the Scripture: whereunto Origen alluding saith, that there is no waie to auoid the danger of this worlde, * but to walke vpon hils, and to imitate Dauid, that said, *Leuaui oculos meos ad montes, vnde veniet auxilium mihi: I lifted vp mine eyes vnto the hils, whence mine aid & assistance came*, for auoiding the snares of this world. And then shall wee saie with the same Dauid, *anima nostra sicut passer erepta est de laqueo venantium: Our soule is deliuered as a sparrow from the snares of the fowlers.* We must saie with S. Paule, *Our conuersation is in heauen.* And then shall we little feare all these deceites, and dangers vpon earth. For as the fowler hath no hope to catch the bird, except he can allure hir to pitch & come downe, by some meanes: so hath the diuell, no way to intangle vs, but to say as he did to Christ, *Mitte te deorsum: Throw thy selfe down:* that is, pitch down vpon the baites, which I haue laide: eat & deuour them: enamour thy selfe with them; set thine appetite vnto them, and the like.

Pro. 1.

Hom. 1 in Iosue.

B.

* *Though the matter be good: yet hardly doth it stand by these places.*

Psalm. 120.

Psalm. 123.

Phil. 3.

Mat. 4.

57 Which grosse & open temptation he that will auoide, by contemning the allurement of these baites: by flying ouer them, by placing his loue & cogitations in the mountaines of heauen, ioyes

ies and eternitie: he ſhall eaſilie eſcape al dan-
ers and perils. King Dauid was paſt them all, Pſalm. 72.
hē he ſaid to God, *What is there for me in heauē,*
what do I deſire beſides thee vpon earth? My fleſh &
heart haue fainted for deſire of thee. Thou art the
od of my hart, and my portion (O Lord) for euer.

58 Saint Paule alſo was paſt ouer theſe daun- Gal. 6.
ers, when he ſaid, that *Now he was crucified to the* Phil. 3.
rld, and the world vnto him: and that *He eſteemed* 2. Cor. 10.
the wealth of the world as meere doong: And that
beit he liued in fleſh, yet liued hee not accor-
ng to the fleſh. Which glorious example if we
ould follow, in contemning & deſpiſing the
nities of this world, and fixing our mindes in
e noble riches of Gods kingdome to com: the
ares of the diuell would preuaile nothing at all
ainſt vs in this life,

59 Touching the ſecond point: howe to vſe *How to vſe worldly wealth to our aduantage.*
riches and commodities of this world to our
uantage: Chriſt hath laid downe plainly the
anes, *Facite vobis amicos de Mammona iniquita-*
: Make vnto you friends of the riches of iniquitie. Luc. 16.
e rich glutten might haue eſcaped his tor-
ntes, and haue made himſelfe an happie man
help of worldly wealth, if he would: and ſo
ght manie a thouſand which now liue, and
ll goe to hell for the ſame. O that men woulde Luc. 16.
e warning and be wiſe whiles they haue time.
aule ſaith, *Deceiue not your ſelues: looke what* Gal. 4.
an ſoweth, that ſhall he reape. What a plentifull 2. Cor. 9.
ueſt thē might rich men prouide thēſelues, if
they

they would: which haue such store of seed, and so much ground offered them dayly to sow it in? Why do not they remember that sweete harueste song, *Come ye blessed of my father, enter into the kingdome prepared for you: for I was hungrie, and you fed me: I was thirstie, and you gaue me to drinke: I was naked, and you apparelled me.* Or if they doe not care for this: why doe they not feare at least the black *Sanctus* that must be chanted to them for the contrarie, *Agite nunc diuites, plorate, vlulantes in miserijs vestris quæ aduenient vobis: Goe to now you rich men, weepe and houle in your miseries, that shall come vpon you?*

Mat. 25.

Iacob. 5.

60 The holie father Iohn Damescen repeteth a parable of Barlaam the hermite, to our purpose. There was (saith he) a certaine citie, a common-wealth, which vsed to choose themselues a king from among the poorest sort of the people, & to aduãce him to great honor, wealth and pleasures for a time; but after a while, when they were weary of him, their fashion was to rise against him, and to dispoile him of his felicitie, yea, the very clothes of his back, and so to banish him naked into an iland of a far countrey: where bringing, nothing with him, hee should liue in great miserie, and be put to great slauerie for euer. Which practise one king at a certaine time considering (by good aduise (for all the others though they knew that fashiõ, yet through negligence, and pleasures of their present felicitie cared not for it) tooke resolute order with him-

Dam. in hist. Barlaam & Iosaphat c. 1. A parable.

ne, how to preuent this miſerie: which was by his means. He ſaued euerie daie great ſummes of monie from his ſuperfluities and idle expences, and ſo, ſecretly made ouer before hand a great treaſure vnto that iland, wherunto he was in daier dailie to be ſent. And when the time came that indeed they depoſed him from his kingdome, and turned him awaie naked, as they had done the other before: he went to the iland with ioy and confidence, where his treaſure laie, and was receiued there with exceeding great triumph, and placed preſently in greater glorie than euer he was before.

61 This parable (drawing ſomwhat neere to that which Chriſt put of the euill ſteward) teacheth as much as at this preſent needs to be ſaid of this point. For the citie or common wealth is this preſent world, which aduanceth to authoritie, poore men: that is, ſuch as come naked into this life, & vpon the ſudden when they looke leaſt for it, doth it pul them down againe, and turneth them naked into their graues, and ſo ſendeth them into another world; where bringing no treaſure with them, they are like to find little fauour, and rather eternall miſerie. The wiſe thing that preuented this calamitie, is he, which in this life (according to the counſell of Chriſt) doth ſeeke to lay vp treaſure in heauen, againſt the daie of his death, when he muſt be baniſhed hence naked, as all the princes of that citie were. At which time if their good deedes doe followe them

The application of this parable.

Luc. 12.

Apoc. 14.

Mat.25. them (as God promiseth) then shal they be happie men; & placed in much more glorie, than euer this world was able to giue them. But if they come without oile in their lamps: thē is there nothing for them to expect, but *Nescio vos: I know you not*. And when they are knowne; *Ite maledicti in ignem æternum: Goe you accursed into fire euerlasting*.

Mat.25.

CHAP. IIII.

Of the fourth impediment: which is, too much presuming of the mercie of GOD.

THere are a certeine kinde of people in the worlde, who wil not take the paines to thinke of, or to alledge anie of the said impedimentes before; but haue a shorter way for al, & more plausible, as it seemeth to them: and that is, to lay the whole matter vpon the back of Christ himselfe, and to answere whatsoeuer you can saie against them, with this onlie sentence; *God is mercifull*. Of these men may Christ complaine with the prophet, saieng: *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem: Sinners haue built vpon my back, they haue prolonged their iniquitie*. By which wordes we may account ourselues charged, that prolonging of iniquities, in hope of Gods mercie, is to build our sinnes on

Psal.128.

Building on Gods back.

his

his back. But what followeth? wil God beare it? No verily: for the next words insuing are; *Dominus iustus concidet cervices peccatorum: God is iust, he wil cut in sunder the necks of sinners*. Here are two cooling cardes, for the two warme imaginations before. Mean you (Sir) to prolong your iniquitie, for that God is merciful? Remember also, that he is iust, saith the prophet. Are ye gotten vp, vpon the back of God, to make your nest of sin there? Take heed: for he wil fetch you down again, and breake your necke downward, except ye repent: for that indeed there is no one thing which may be so iniurious to God, as to make him the foundation of our sinful life, which lost his owne life for the extinguishing of sin.

B *Though it stand not on the naturall sense of this place yet is it that in effect, which is rebuked.* Rom. 6. 1.

2 But wil you say; And is not God then merciful? Yes truly (deere brother) he is most merciful, and there is neither end nor measure of his mercie. He is euen mercie it selfe: it is his nature and essence: and he can no more leaue to be merciful, than he can leaue to be God. But yet (as the prophet heer saith) he is iust also. We must not so remember his mercie, as wee forget his iustice. *Dulcis & rectus Dominus: Our Lord is sweet, but yet vpright and iust too*, saith Dauid: and in the same place; *All the waies of the Lorde are mercie and truth*. Which words holie Barnard expounding in a certaine sermon of his, saith thus; There bee two feet of the Lord, wherby he walketh his waies: that is mercie, and truth; and God fasteneth both these feet vpon the hartes of them, which

How God is both merciful & iust.

Psal. 24.

Ser. 52. parvorū. The two feet of God.

turne vnto him. And euerie sinner that wil truely conuert himself, must lay hand fast on both these feet. For if he should lay hands on mercie onelie, letting passe trueth & iustice: he would perish by presumption. And on the other side, if he should apprehend iustice onelie, without mercie: hee would perish by desperation. To the end therefore that he may be saued, he must humbly fall down and kisse both these feet: that in respect of Gods iustice he may retain fear: and in respect of his mercie, he may conceiue hope. And in another place; Happie is that soul, vpon which our Lord Iesus Christ hath placed both his feet: I wil not sing vnto thee iudgement alone, nor yet mercie alone (my God:) but I wil sing vnto thee with the prophet Dauid, mercie and iudgement ioyned togither. And I will neuer forget these iustifications of thine.

Serm. 6. in Cant.

Psal. 101. Psal. 148.

3 Saint Austen handleth this point most excellently in diuers places of his works: Let them marke (saith he) which loue so much mercie and gentlenes in our Lord: let them mark (I saie) and feare also his truth. For (as the prophet saith) God is both sweet and iust. Doost thou loue that he is sweet? Fear also that hee is iust. As a sweet Lord, he said; *I haue held my peace at your sinnes:* but as a iust Lord he addeth; *And thinke you that I will hold my peace still?* God is merciful, and ful of mercies, saie you: it is most certeine: yea adde vnto it, that *He beareth long*. But yet feare that, which commeth in the verses end; *Et verax*: that is, *He is*

Tract. 33. in Ioan.

Psal. 24.

Psal. 101.

also

also true and iust. There be two thinges, whereby sinners do stand in daunger: the one in hoping too much (which is presumption:) the other, in hoping too little, which is desperation. Who is deceiued by hoping too much? He which saith vnto himself; God is a good God, a merciful God; & therfore I will do what pleaseth me. And why so? Because God is a mercifull God, a good God, a gentle God. These men run into danger by hoping too much. Who are in danger by despaire? Those, which seeing their sins greeuous, & thinking it now impossible to be pardoned, say within themselues; Well, we are once to be damned: why do not we then, whatsoeuer pleaseth vs best in this life? These men are murdered by desperation; the other by hope. What therfore doth God for gaining of both these mē? To him which is in dāger by hope, he saith; *do not saie with thy self; The mercie of God is great, he wil be merciful to the multitude of my sins: for the face of his wrath is vpon sinners.* To him that is in danger by desperation, he saith; *At what time soeuer a sinner shal turn himself to me, I wil forget his iniquities.* Thus far S. Austine, beside much more which he addeth in the same place, touching the great perill & follie of those, which vpon vain hope of Gods mercie do persevere in their euill life.

Two dangers of sinners.

Eccl. 5.

Eze. 18.

4 It is a verie euil consequent, & most vniust kind of reasoning, to say: that Forsomuch as God is merciful and long suffering, therefore wil I abuse his mercie, and continue in my wickednes.

The scripture teacheth vs not to reason so, but rather quite contrarie; God is mercifull, & expecteth my conuersion, & the longer he expecteth, the more grieuous will be his punishment when it commeth, if I neglect this patience. And therfore I ought presently to accept of his mercie. So reasoneth S. Paul, which saith; *Dost thou contemn the riches of his long suffering & gentlenes? Dost thou not know that the patience of God towards thee, is vsed to bring thee to repentãce? But thou through the hardnes of thy hart & irrepentant mind dooſt hord vp to thy selfe, wrath, in the day of vengeance, at the reuelation of Gods iust iudgement.* In which words S. Paul signifieth, that the longer that God suffereth vs with patience in our wickednes, the greater heape of vengeance doth he gather against vs, if we persist obstinate in the same. Whereto S. Austen addeth another consideration of great dread and feare: and that is; If he offer thee grace (saith he) to day: thou knowest not whether he wil do it to morrow or no. If he giue thee life and memorie this week: thou knowest not whether thou shalt enioy it the next week or no.

Rom. 2.

Tract. 33. in Ioan.

5 The holie prophet beginning his seuentith and second Psalm of the dangerous prosperity of worldlie men, vseth these words of admiration; *How good a God is the God of Israell vnto them that be of a right hart?* And yet in all that Psalm, he doth nothing else but shew the heauie iustice of God towards the wicked, euen when he giueth them most prosperities and wordlie wealth: and his conclu-

Gods goodnes nothing helpeth those that persevere in sinne.

Psalm. 72.

conclusion is; *Behold (O Lord) they shall perish which depart from thee: thou hast destroied all those that haue broken their faith of wedlocke with thee.* By which is signified, that, how good soeuer God be vnto the iust: yet that pertaineth nothing to the reliefe of the wicked, who are to receiue iust vengeance at his handes, amidst the greatest mercies, bestowed vpon the godly. *The eyes of the Lord are vpon the iust* (saith the same prophet) *and his eares are bent to heare their praiers: but the face of the Lord is vpon them that do euill, to destroy their memorie from out the earth.* Psalm. 33.

6 It was an olde practise of deceiuing Prophetes, resisted strongly by the Prophetes of God, to crie; Peace, peace, vnto wicked men: when indeede there was nothing towards them but danger, sword, and destruction, as the true prophets foretolde, and as the euent prooued. Wherefore the prophet Dauid giueth vs a notable and sure rule, to gouerne our hope and confidenc withall; *Sacrificate sacrificium iustitiæ, & sperate in Domino: Do you sacrifice vnto God the sacrifice of righteousnes, and then trust in him.* Wherewith S. Iohn agreeth, when he saith; *If our hart or conscience doe not reprehend vs for wicked life: then haue we confidence with God:* as who would saie; If our cõscience be guiltie of lewd and wicked life, & we resolued to dwel and continue therin, thã in vain haue we confidence in the mercies of God, vnto whose iust iudgement we stande subiect for our wickednes. Ierem. 6. 8. Eze. 13. 1. Iohn 3.

The seuerity of Gods punishmẽt vpon sinne.

7 It is most wonderfull and dreadfull to consider how God hath vsed himselfe towardes his best beloued in this world, vpon offence giuẽ by occasion of sin: how easily he hath changed coũtenãce: how soone he hath broken off friẽdship: how streitly he hath taken account, and how seuerely he hath punished. The Angels that he created with so great care & loue, & to whõ he imparted so singular priuiledges, of al kinde of perfections, as he made them almost verie Gods (in a certaine maner) committed but only one sin of pride against his maiesty, & that only in thoght, as Diuines do hold: & yet presently, al that good will and fauour was changed into iustice: & that also so seuere, as they were thrown down to eternal torments, without redemption, chained for euer, to abide the rigour of hell fire and intollerable darknes.

The Angels.

Esai. 14.

2. Pet. 2. Ep. Iud.

Adam and Eue.

8 After this, God made himself another new friend of flesh and blood, which was our father Adam in Paradise: where God conuersed with him, so friendly and familiarly, as is most woonderfull to consider: he called him: he talked with him; he made all creatures in the world subiect vnto him: he brought them all before him, to the end that he, and not God should giue them their names: he made a mate and companion for him: he blessed them both: and finally shewed al possible tokens of loue, that might be. But what insued? Adam committed but one sin: and that, at the intisement of another: and that also a sin not

of

of so verie great importance (as it may seeme to mans reaso) being but the eating of the tree forbidden, and yet the matter was no sooner done, but al frindship was broken between God and him: he was thurst out of paradise, condemned to perpetual miserie, and al his posteritie to eternal damnation, togither with himselfe, if hee had not repented. And how seuerely this grieuous sentence is executed, may sufficiently appeer by this, that infinite millions of people, euen the whole race of mankind, is for it, cast downe vnto the vnspeakable tormēts of hel: excepting those few, that since are ransomed by the comming downe of Gods own sonne, the second person in Trinitie, into this flesh; and by his intollerable sufferings, and death in the same.

9 The two miracles of the world, Moises and Aaron were of singular authoritie and fauor with god: insomuch as they could obtain great things at his hands for other men: and yet when they offended God once themselues, at the waters of contradiction in the desart of Sin, for that they doubted somewhat of the miracle promised to them from God, & therby did dishonor his maiestie before the people, as he saith: they were presently rebuked most sharply for the same, and though they repented hartily that offence, and so obteined remission of the fault or guilt: yet was there laid vpon them a grieuous chastisement for the same: & that was, that they should not enter themselues into the land of promise: but should die

Moises and Aaron. Num. 20. 17. 33. Deut. 10. 32. 34.

when they came within the sight therof. And albeit they intreated God most earnestly for the release of this penance: yet could they neuer obtain the same at his hands: but alwaies he answered them; *Seeing you haue dishonored me before the people, you shal die for it, and shal not enter into the land of promise.*

Saul.

10 In what special great fauour was Saul with God, when hee chose him to be the first king of the people: caused Samuel the prophet so much to honour him, and to annoint him prince vpon Gods owne inheritance as he calleth it? When he commended him so much, and took such tender care ouer him? And yet afterward, for that hee brake Gods cõmandement, in reseruing certein spoils of warre, which hee should haue destroied: yea, though he reserued thẽ to honour God withal, as he pretended: yet was he presently cast off by God; degraded of his dignitie; giuen ouer to the handes of an euil spirit; brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God as hee slew himselfe: his sons were crucified or hanged on a crosse by his enimies; and all his familie and linage extinguished for euer.

1.Reg.10. and 11. Acts.13.

1.Reg.13. 15.16.

1.Reg.16. 1.Reg.13. 1.Par.10. 2.Sam.21.6.

Dauid.

11 Dauid was the chosen and deere friend of God, and honoured with the title of *One that was according to Gods owne hart.* But yet assoone as hee had sinned: the prophet Nathan was sent to denounce Gods heauie displeasure & punishment vpon him. And so it insued, notwithstanding that

2. Reg. 12. Psal.34.68. 108.101. Psal.29.

hat he sorrowed and humbled himself so much, as he did for the sinne that he had done: as may appeare by his fasting, praier, weeping, wearing of sack, * eating of ashes, and the like. By which is euident, th at how great Gods mercie is to thē that feare him: so great is his iustice to them that offend him.

B. * *In this the sense is rather to be regarded, than the wordes to be streightlie vrged.*

12 The scripture hath infinite examples of this matter, as the reiection of Cain and his posteritie streight vpō his murder: the pitiful drowning of the whole worlde in the time of Noe: the dreadfull consuming of Sodom and Gomorra, with the cities about, by fire and brimstone: the sending downe quicke to hell of Chore, Dathan, and Abyron, with the slaughter of two hundred and fiftie their adherentes, and manie thousandes of the people besides, for rebellion against Moises and Aaron: the sudden killing of Nadab and Abiu, sonnes of Aaron, and chosen priests, for once offering of other fire on the altar, than was appointed them: the most terrible striking dead of Ananias and Saphira, for retaying some part of their owne goodes, by deceit, from the Apostles: with many mo such examples, which the scripture doth recount.

Gen. 4.
Gen. 8.
Gen. 19.
Num. 16.
Leui. 10.

B. * *Wherein also we may see what those maie looke for that worship God with mens traditions, or otherwise than he hath appointed.*

Act. 5.

13 And for the greeuousnes of Gods iustice, and heauines of his hand, when it lighteth vpon vs, though it maie appeare sufficiently by all these examples before alledged, wherin the particular punishmentes (as you see) are most rigorous: yet will I repeate one act of God more

The heauinesse of Gods hand.

out

out of the scripture, which expresseth the same in wonderfull maner. It is well knowne that Beniamin among al the twelue sonnes of Iacob, was the deareſt vnto his father, as appeareth in the booke of Genesis, & therfore also greatlie respected by God: & his tribe placed in the best part of all the land of promise, vpon the diuision thereof, hauing Ierusalem, Iericho, and other the best cities within it. Yet notwithstanding for one onely sinne committed by certaine priuate men in the citie Gabaa, vpon the wife of a Leuite, God punished the whole tribe in this order as the scripture recounteth. He caused all the other eleuen tribes to rise against them: and first, to come to the house of God in Silo, to aske his aduise, and follow his directions in this warre against their brethren. And thence hauing by gods appointment entered battle twise with the tribe of Beniamin, the third day God gaue them so great a victorie, as they slue all the liuing creatures, within the compasse of that tribe, except only six hundred mē that escaped awaie into the desart: the rest were slaine, both man, woman, children, and infants, togither with al the beasts, & cattel, & all the cities, villages, & houses burnt with fire. And all this, for one sinne committed, onely at one time, with one woman.

Gen. 42. 43.

Iosu. 18.

Iudic. 19. 20

14 And who will not then cōfesse with Moises; that *God is a iust God, a great God, and a terrible God?* Who will not confesse with Sainct Paule: *It is horrible to fall into the handes of the liuing God?*

Deut. 10.

Heb. 10.

Who

Who will not saie with holy Dauid; *A iudicijs* Psalm. 18.
tuis timui: I haue feared at the remembrance of thy iudgements? If God woulde not spare the destroieng of a whole tribe for a sin only; if he woulde not pardon Chore, Dathan, & Abiron for once; the sonnes of Aaron for once; Ananias, and Saphyra, for once; if he woulde not forgiue Esau, though afterward hee sought the blessing with teares as the Apostle saith; if he would not remit the punishment of one fault to Moises & Aaron, Heb. 12. though they asked it with great instance; if hee would not forgiue one proude cogitation, vnto the angels; nor once eating of the tree forbidden vnto Adam, without infinite punishment; nor would passe ouer the cup of affliction from his Mat. 26. own sonne, though he asked it thrise vppon his knees, with the sweat of blood: what reason hast thou to thinke that he will let passe so many sins of thine vnpunished? What cause hast thou to induce thine imagination, that he will deale extraordinarily with thee, and breake the course of his iustice for thy sake? Art thou better than those whom I haue named? hast thou any priuiledge from God aboue them?

15 If thou wouldest consider the great and straunge effectes of Gods iustice, which wee see daily executed in the world: thou shouldest haue little cause to perswade thy self so fauorably, or rather to flatter thy selfe so dangerouslie, as thou doest. Wee see that, notwithstanding GODS mercie: yea, notwithstanding the death and passion

Great and strange effectes of Gods iustice.

passion of Christ our Sauiour, for sauing of the whole world: yet so many infinite millions to be damned dayly, by the iustice of God: so many infidels, heathens, Iewes, and Turkes, that remaine in the darknes of their owne ignoraunce: and among Christians, so many that holde not their profession truely, or otherwise are ill liuers therein, as that Christ truely said, that fewe were they that should be saued: albeit his death was paid for all; if they made not themselues vnworthy thereof. And before the comming of our Sauiour much more we see, that all the world went awry to damnatiō for many thousand yeares together, excepting a fewe Iewes, which were the people of God. And yet among them also, the greater part (it seemeth) were not saued, as may be coniectured by the speeches of the prophetes from time to time, and specially by the saienges of Christ to the Pharisies, and other rulers thereof. Now then, if God for the satisfieng of his iustice, could let so many millions perish through their own sins, as he doth also now daily permit, without any preiudice or impechmēt to his mercie: why may he not also damn thee, for thy sins, notwithstanding his mercie, seeing thou doest not onely commit them without feare, but also doest confidently persist in the same?

Mat. 7. 20.

Whether Gods mercie be greater than his iustice.

16 But here some man may saie. If this be so, that God is so seuere in punishment of euery sin: & that he dāneth so many thousāds for one that he saueth: howe is it true, that *The mercies of God*

Psalm. 144.

are

re aboue all other his workes) as the scripture saith) Iac. 2.
nd that it passeth and exalteth it self aboue his iudge B.
mẽts? For if the number of the damned exceede so muche the number of those which are saued: it seemeth that the work of iustice doth passe the worke of mercie. To which I answere, that touching the small number of those that are saued, an infinite quantitie of such as are damned, we may in no wise doubt: for that besides all other prophetes, Christ our Saviour hath made the matter certaine and out of question. We haue to see therefore, howe, notwithstanding all this, the mercie of God doth exceede his other works.

* *Spread foorth ouer all his workes: as both Augustine and Ierom doe reade*; In omnia: *or* In vniuersa opera eius. *Tom.* 8. 11. *on behalfe of his children. For euen they also haue their workes so vnperfect, and their faith, so weake, that but in the depth of the mercie of God, they cannot in anie wise be saued: no, not the best that euer was. But concerning that he doth so resolutely set downe so many thousandes to be damned for any one that is saued, it is somewhat more, then the worde it selfe doth warrant; or the proportion of the mercie of God (compared with his iustice) may seeme to beare. And seeing that this whole treatise in these foure next sections, viz.* 16. 19. *is grounded vppon a wrong text, therefore it is to be read so much more warilie: and no further to be accounted of, then it maie be found to haue the worde of God to warrant the same.*

Mat. 7. 20.

17 And first his mercie may bee saide to exceede for that all our saluation is of his mercie, and our damnation from our selues, as from the first and principall causes thereof, according to the saieng of God, by the Prophet; *Perditio tua Israell: tantummodo in me auxilium tuum: Thy onely perdition is from thy selfe (O Israell) and thine assistãce to do good, is onely from me*, So that as wee must ac-

Ose. 13.

know-

knowledge Gods grace and mercie for the au-
thour of euery good thought, and act that we do,
and consequently ascribe all our saluation vnto
him: so none of our euill acts (for which we are
damned) do proceede from him, but onely from
our selues, and so he is no cause at all of our dam-
natiō; & in this doth his mercie exceed his iustice.

2. 18 Secondly his mercie doth exceede, in that
1. Tim. 2. he desireth all men to be saued, as Sainct Paule
teacheth and himself protesteth, when he saith:
Eze. 18. *I will not the death of a sinner, but rather that he turn*
from his wickednes and liue. And againe, by the pro-
Ierem. 3. phet Ieremie, he complaineth grieuously that
men will not accept of his mercie offered; *Turn*
from your wicked waies (saith he) *why will you die, ye*
house of Israell? By which appeareth, that he offe-
reth his mercie most willingly and freely to all,
but vseth his iustice onely vpon necessitie (as it
were) constrained therunto by our obstinate be-
hauior. This Christ signifieth more plainly, when
Mat. 25. he saith to Ierusalem; *O Ierusalē, Ierusalem, which*
killest the Prophets: and stonest them to death, that are
sent vnto thee: howe often would I haue gathered the
children togither, as the hen clocketh hir chickens vn-
derneath hir winges, but thou wouldest not? Beholde thy
house (for this cause) shalbe made desert, and left with-
out children. Here you see the mercie of God of-
ten offered vnto the Iewes: but, for that they re-
fused it, he was inforced (in a certaine maner) to
pronounce this heauie sentence of destruction
and desolation vpon them: which hee fulfilled

within

thin fortie, or fiftie yeares after, by the hands Vespatian, Emperor of Rome, and Titus his onne: who vtterly discomfited the cittie of Ieru- dem, and whole nation of Iewes, whom we see ispersed ouer the world at this day in bondage oth of bodie and soule. Which worke of Gods stice though it be most terrible: yet was his ercy greater to them, as appeareth by Christs vords, if they had not reiected the sonne. *Iosephus de bello Iud. lib. 1. cap. 1. 2. 3.*

19 Thirdly, his mercie exceedeth his* iustice, en towards the damned themselues: in that e vsed manie meanes to saue them in this life, y calling vpon them, & assisting them with his ce to doe good, by moouing them inwardly h infinite good inspirations: by alluring them wardly, with exhortations, promises, exam- les of other; as also by sicknes, aduersities, and er gentle corrections: by giuing them space epent, with occasions, oportunities, and exci- ons vnto the same; by threatning them eter- all death, if they repent not. All which thinges ng effectes of mercie, and goodnes towardes they must needs confesse amidst their grea- furie, and torments, that his iudgements are , and iustified in themselues, and no waies to ompared with the greatnesse of his mercies.

20 By this then we see that to be true, which prophet saith; *Misericordiam & veritatem di- Dominus, God loueth mercie and truth.* And a- *: Mercie and truth haue met together: iustice and e haue kissed themselues.* We see the reaso why the Psal. 83. Psal. 84.

B

* *As afore: not as though the meaning should be, that God were more mercifull, than iust, holy, wise, or such like.*

Psal.100. the same prophet protesteth of himselfe; *I will sing vnto thee mercie and iudgement (O Lord)* not mercie alone, nor iudgement alone; but mercie and iudgement togither: that is, I will not presume of thy mercie, as I wil not feare thy iudgement: nor wil I so feare thy iudgement, as I will euer despair of thy mercy. The feare of GODS iudgement is alwais to be ioyned with our confidence in Gods mercie: yea in very saints themselues as Dauid saith. But what feare? That feare truely which the scripture describeth, when it

Psal.33. Eccl.1. Prou.1. Eccl.7. Eccl 15 Eccl.7. Eccl.2. saith; The feare of the Lord expelleth sin; the fear of God hateth al euil; he that feareth God, neglecteth nothing; hee that feareth God, will turne and looke into his own hart; he that feareth God will doe good works. They which feare God, will not bee incredulous to that which hee saith: but will keep his waies and seek out the things that are pleasaunt vnto him: they will prepare their hartes, and sanctifie their soules in his sight.

The praise of true feare. 21 This is the description of true feare of God, set downe by the scripture. This is the description of that feare, which is so muche commended and commaunded in euery part & parcell of Gods, word of that feare (I saie) which is

Prou.14. called, *Fons vitæ, radix prudentiæ, corona, & plenitudo sapientiæ: gloria & gloriatio: beatum donum:* that is, *The fountain of life, the roote of prudence, the crowne*

Ecc. 1.2.15. *and fulnesse of wisdome, the glorie and gloriation of a Christian man, a happie gift.* Of him that hath this

feare

feare the scripture saith; *Happie is the man which feareth the Lord, for he will place his mind vpõ his commandements.* And again: *The man that feareth God shal be happie at the last end, and shal be blessed at the day of his death.* Finally, of such as haue this feare, the scripture saith, that God is their foundation: God hath prepared great multitude of sweetnes for them: God hath purchased them an inheritãce: God is as merciful to them, as the father is merciful vnto his children. And (to conclude) *Voluntatem timentium se faciet: God wil do the will of those that feare him with this feare.* Psal.112. Eccl.1. Psal.24. Psal.30. Psal.60. Psal.62. Psal.144.

22 This holie fear had good Iob, when he said to God; *I feared al my works.* And he yeeldeth the reason thereof; *For I knowe that thou spares not him that offendeth thee.* This fear lacked the other of whom the prophet saith; The sinner hath exaspered God, by saieng, that God wil not take accoũt of his doings, in the multitude of wrath. Thy iudgements (O Lord) are remoued frõ his sight. And againe; wherefore hath the man stirred vp God against himselfe by saieng; god wil not take account of my doings? It is a great wickednes (no dowbt) and a great exasperation of God against vs, to take the one half of Gods nature from him, which is; to make him mercifull without iustice: and to liue so, as though God would not take account of our life: wheras he hath protested most earnestly the cõtrarie, saieng, that he is an hard & a sore mã, which wil not be cõtẽt to receiue his own againe, but also wil haue vsurie: Iob.9. Psal.9. Mar.16. Luc.16.

that will haue a reckoning for al his goods lent vs: that he wil haue fruit of al his labors bestowed vpon vs: and finally, that he wil haue account for euerie word that we haue spoken.

Mat.7. Luc.13.

28 Christ in the threescore and eyght psalm, which in sundry places of the Gospel hee interpreteth to be written of himselfe, among other dreadful curses, which he setteth downe against the reprobate, he hath these; *Let their eies be dazzled in such sort, as they may not see: powre out thy wrath (my father) vpon them: let the furie of thy vengeance take handfast on them: ad iniquity vpon their iniquitie and let him not enter into thy righteousnes: let them be blotted out of the booke of life: and let them not be inrolled togither with the iust.* Heer (lo) we see, that the greatest curse, which God can lay vpon vs, next before our blotting out of the book of life, it is to suffer vs to be so blinded, as to ad iniquitie vpon iniquitie, and not to enter into consideration of his iustice. For which cause also, this confident kind of sinning vpon hope of Gods mercie, is accounted by diuines, for the first of the sixe grieuous sinnes against the holie Ghost, which our sauiour in the gospel signifieth to be so hardly pardoned vnto men by his father: & the reason why they cal this a sin against the holy ghost, is, for

Mat.27. Mat.15. Iohn.2.

D. Thomas secunda secundæ, q. 14. art, 1. 2. 3.

Why presumption is a sin against the holie Ghost.

* *Those six that Thomas the nameth, are desperation, presumption, impenitencie, wic nes, impugning of the kno truth, & enuieying of the g that is giuen to another. which may inded be easily f to go against the spirit of G But that they may be acco ted to be that same, that in scripture is called sinne ag*

he holie ghost, and excluded all hope of pardon, that is not so easily to be graunted; for that the properties therunto assigned, do not seeme to be so fully found in any of these. A wilfull resisting of the known truth, not of infirmitie, for feare, or fauour, but of meere malice for hatred of it, e- only for that it is the truth: y seeme to come much neerer nto it, than (all things conside red) those others doe. Neither doth he set them down absolutely to be six severall sorts of that sin, but in that sense that himselfe doth their limit.

for that it reiecteth wilfully one of the principall meanes left by the holie Ghost, to retire vs from sinne, which is the feare & respect of Gods iustice vpon sinners.

24 Wherfore to conclude this matter of presumption: me thinke, we may vse the same kinde of argument touching the fear of Gods iustice, as Saint Paule vseth to Rom. 13. the Romaines of the feare of Gods ministers, which are temporall princes: wouldest thou not feare the power of a temporall prince, saith hee? Doe well then: and thou shalt not only not fear, but also receiue laude and praise therefore. But if thou doe euill, then feare. For hee beareth not the sworde without a cause. In like sort may we saie to those good fellowes, which make God so mercifull, as no man ought to feare his iustice. Would ye not feare (my breathren) the iustice of God in punishment? Liue vertuously then: and you shal be as void of fear, as Lions are, saith the wise man; *For that perfect charitie expelleth feare.* Pro. 28. but if you liue wickedly: then haue you cause 2. Ion. 4. to feare: For God calleth not himself a iust iudge 2. Tim. 4. for nothing.

25 If the matter had beene so secure, as many

men by flatterie doe perswade themselues it is
Saint Peter would neuer haue said vnto Christi-
ans now baptised: *Walk you in feare, during the time*
1. Pet. 1. *of this your earthly habitation*. Nor S. Paule to the
Phil. 2. same men: *Work your owne saluation in feare & trem-*
bling. But here some men wil aske, how then doth
the same Apostle in another place say: *That God*
2. Tim. 1. *hath not giuen vs the spirit of feare, but of vertue, loue*
An obiection answered. *and sobrietie*? To which I answere: That our spirit
is not a spirit of seruile feare; that is to liue in fear
Seruile fear and the fear of children. only for dread of punishment, without loue: but
a spirit of loue ioined with feare of childrē, whe-
by they fear to offend their father, not only in re-
spect of his punishment, but principally for his
goodnes towards thē, & benefits bestowed vp
on them. This S. Paule declareth plainely to th
Romans, putting the difference betweene seruile
Rom. 8. feare, & the feare of children: *You haue not recei-*
ued againe the spirite of seruitude (saith he) *in feare*
but the spirit of adoption of children, wherby we crie
God Abba father. He saith here to the Romans
you haue not receiued againe the spirit of seru-
tude in feare, for that their former spirite (being
gentils) was only in seruil feare: for that they ho-
How the feare of gentils was seruile. nored and adored their idols, not for any loue
they bare vnto them, being so infinite as the
were, and such notable lewdnes reported of th
(I meane of Iupiter, Mars, Venus, & the like) but
onely for feare of hurt from them, if they did no
serue and adore the same.

26 Saint Peter also in one sentence expo-

deth all this matter. For hauing said; *Timorem eorum ne timueritis: Feare not their feare.* 1. Pet. 3.

B.

*Diuers so take it: but it seemeth rather (in my iudgement) that such as expound it, as if the Apostle forbad them to feare those aduersaries of theirs, doe come somewhat neerer to the sense of the place.

Meaning of the seruile feare of wicked men: he addeth presently; *Dominum autem Christum sanctificate in cordibus vestris, & cum modestia, & timore, conscientiam habentes bonam.* That is; *Do you sanctifie the Lord Iesus Christ in your harts: hauing a good conscience with modestie and feare.* So that the spirit of seruile feare, which is grounded only vpon respect of punishment, is forbidden vs: but the louing feare of children is commaunded. And yet also about this, are there two things to be noted.

7 The first, that albeit the spirit of seruile fear be forbidden vs (especially when wee are nowe entred into the seruice of God) yet is it most profitable for sinners, and such as yet but beginne to serue God: for that it mooueth them to repentance, and to looke about them: for which cause

Two thinges to be noted.

B.

*Truth it is, that such feare serueth well to such a purpose. But the feare that in this place is spoken of, seemeth by the circumstances of the place, not to be the seruile, but the childlike feare also an other sense of this place may stand likewise, viz. where the Lord is the first, or principal part, or greatest point.

* it is called by the wise man: *The beginning of wisedome.* Prou. 1. And therefore both Ionas to the Niniuites: Ion. 1. 3. and S. Iohn Baptist to the Iewes: and all the prophets to sinners, Mat. 3. haue vsed to stir vp this feare, by threatning the

dangers & punishments, which were imminent to them, if they repented not. But yet afterward, when men are conuerted to God, and doe goe forwarde in his seruice: they change euerie daie this seruile fear into loue, vntil they arriue at last vn to that state, whereof Saint Iohn saith: *That perfect loue or charitie expelleth feare.* Wherupon Saint Austen saith, that feare is the seruant sent before to prepare place in our hartes, for his mistresse, which is charitie: who being once entred in, and perfectly placed, feare goeth out againe, and giueth place vnto the same. But where this feare neuer entereth at all, there is it impossible for charitie euer to come and dwell, saith this holie father.

of all wisedome. For that Whosoeuer feareth the Lord, shall so gouerne his waies, and haue all thinges fall out so well, that all the wisdom in all the world besides, can neuer be able so to forecast for all euentes. For the Lord himselfe taketh vppon him the protection & gouernment of those that feare him: on whose behalfe he maketh all thinges to fall out to the best.

1. Iohn. 4.

Tract. 9. in epist. 1. Ioh.

28 The second thing to be noted is, that albeit this fear of punishment be not in verie perfect mẽ, or at leastwise is lesse in them, than in others, as Saint Iohn teacheth: yet being ioyned with loue and reuerence (as it ought to be) it is most profitable and necessarie for all common Christians, whose life is not so perfect, nor charitie so great, as that perfection, whereof Saint Iohn speaketh. This appeareth by that, that Christ perswaded also this feare, euen vnto his Apostles, saying: *Feare you him, which after he hath slaine*

B. *Then is it not that seruile feare.*

Luc. 12.

the

the bodie, hath power also to send both bodie and soule vnto hel fire: this I say vnto you feare him. The same doth Saint Paul to the Corinthians, who were good Christians, laieng down first the iustice of God, and therupon persuading them to feare; *All we* (saith he) *must be presented before the tribunal seat of Christ, to receiue ech man his proper deserts, according as he hath donne, good or euil in this life. And for that wee know this: we do persuade the fear of the Lord vnto men.* Nay (that which is more) S. Paul testifieth, that notwithstanding al his fauors receiued from God: he retained yet himselfe this feare of Gods iustice, as appeareth by those words of his; *I doe chastice my bodie, and doe bring it into seruitude, least it should come to passe, that when I haue preached to other, I become a reprobate my selfe.*

Mat.10.

2.Cor.5.

1.Cor.9.

29 Now (my frind) if Saint Paul stood in aw of the iustice of God, notwithstanding his Apostleship: and that hee was guiltie to himselfe of no one sin or offence, as (in one case) hee protesteth: what oughtest thou to be, whose conscience remaineth guiltie of so many misdeeds, and wickednes? *This know you* (saith Saint Paul) *that no fornicator, vnclean person, couetuous man: or the like, can haue inheritance in the kingdome of Christ.* And immediately after, as though this had not beene sufficient, he addeth for preuenting the follie of sinners, which flatter themselues; *Let no man deceiue you, with vain words, for the wrath of God commeth for these thinges, vpon the children of vnbeleefe. Be not you therefore partakers*

The conclusion.

1.Cor.4.

Eph.5.

of them. As if he should saie: those that flatter you, and saie; Tush, God is merciful, and will pardon easily al these and like sins: these mẽ deceiue you (saith Saint Paul) for that the wrath & vengeance of God lighteth vpon the children of vnbeliefe, for these matters: that is, vpon those which wil not beleeue Gods iustice, nor his threats against sinne: but presuming of his mercie do persеuere in the same, vntil vpon the sudden Gods wrath do rush vpon them: and then it is too late to amend. Wherefore (saith he) if you be wise; be not partakers of their follie: but amend your liues presently; while you haue time. And this admonition of Saint Paul, shal be sufficient to end this chapter: against al those that refuse, or defer their resolution of amendment, vpon vain hope of Gods pardon or tolleration.

CHAP. V.

Of the fift impediment: which is delay of resolution from time to time, vpon hope to doe it better, or with more ease afterward.

THe reasons hitherto alledged, might seeme I (thinke) sufficient to a reasonable man for prouing the necessitie of this resolution, wee talke of: and for remooving the impediments that let the same

me. But yet, for that (as the wise man saith) he which is minded to breake with his friend, seeketh occasions how to do it with some colour & shew. There be many in the world, who hauing no other excuse of their breaking and holding off from God, do seeke to couer it with this pretence, that they meane by his grace to amend al in time: and this time is driuen off from day to day, vntill God, in whose handes onely the moments of time are, do shut them out of all time, and do send thē to paines eternall without time, for that they abused the singular benefit of time in this world. Pro. 18.

2 This is one of the greatest and most dangerous deceits, and yet the most ordinarie and vniuersall, that the enimie of mankinde doth vse towards the chirdrē of Adam: and I dare saie boldly, that moe doe perish by this deceit, than by all his other guiles and subtilties besides. Hee well knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euery man. He considereth better than we doe, the importance of delay, in a matter so weightie, as is our conuersion, and saluation: hee is not ignorant howe one sinne daweth on another; howe hee that is not fit to daie, will be lesse fit to morrow; how custome groweth into nature, how old diseases are hardly cured, how God withdraweth his grace; howe his iustice is readie to punish euerie sin, how by delay we exasperate the same, and heape vēgeance on our owne heades, as S. Paule

The cause why the diuell perswadeth vs to delay.

Rom. 2. Paule saith. He is priuie to the vncertaintie and perils of our life: to the daungerous chances we passe through; to the impediments that wil come daily more and more, to let our conuersion. All this he knoweth, and well considereth, and for that cause perswadeth so many to delay as hee doth. For being not able any longer to blinde the vnderstanding of many Christians, but that they must needes see clearely, the necessitie, and vtilitie of this resolution; and that all the impediments in the world are but trifles, and meere deceites, which keepe back frō the same: he runneth to this onely refuge; that is, to perswade men, that they defer a little, and that in time to come they shal haue better occasion and opportunitie to do it, than presently they haue.

3 This Saint Austen prooued in his conuersion, as himselfe writeth. For that after he was perswaded, that no saluation could be vnto him, but by change and amendement of his life: yet the enimie held him, for a time in delaie, saying vnto him; Yet a little staie; yet defer for a time: thereby (as he saith) to bind him more fast in the custome of sin, vntill, by the omnipotent power of Gods grace, and his owne most earnest endeuour, he brake violētly from him, crieng to God: Why shall I longer saie to morrow, to morrow? Why shall I not doe it euen at this instant? And so he did, euen in his verie youth, liuing afterward a most holie and seuere Christian life.

Lib. 8. conf. cap. 7. 18.

4 But if wee will discouer yet further, the

greate

greatnes and perill of this deceit: let vs consider the causes that may let our resolution and conuersion at this present: & we shall see them al increased, and strengthned by delay: and consequently the matter made more hard & difficult, for the time to come, than now it is. For first, (as I haue saide) the continuance of sinne bringeth custom, which once hauing gotten prescription vpon vs, is so hard to remoue, as by experience we proove dayly in all habites that haue taken roote within vs. Who can remooue (for examples sake) without great difficultie, a long custome of droonkennes? Of swearing? Or of anie other euill habit, once setled vpon vs? Secondly, the longer we persist in our sinfull life, the more God plucketh his grace and assistance from vs: which is the only meane that maketh the waie of vertue easie vnto men. Thirdly, the power and kingdome of the diuell is more established and confirmed in vs by continuance: and so, the more harder to be remooued. Fourthly, the good inclination of our will is more and more weakned, and daunted by frequentation of sin, though not extinguished. Fiftly, the faculties of our mind, are more corrupted: as the vnderstanding is more darkened; the will more peruerted; the appetite more disordered. Sixtly and lastly, our inferior partes and passions are more stirred vp, and strengthned against the rule of reason, and harder to be represſed, by continuance of time, than they were before

The causes which make our conuersion harder by delay.

1.

2.

3.

4.

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6.

5 Wel then, put all this togither (my friend) and consider indifferently within thy selfe, whether it bee more likely, that thou shalt rather make this resolution hereafter, than now. Hereafter (I sai) when, by longer custome of sinne, the habit shall be more fastened in thee: the diuell more in possession vpon thee: Gods helpe further off from thee: thy minde more infected: thy iudgement more weakened: thy good desires extinguished: thy passions confirmed: thy bodie corrupted: thy strength diminished: and all thy whole Common-wealth more peruerted.

The same shewed by comparisons.

6 We see by experience, that a ship which leaketh, is more easily emptied at the beginning, than afterward. We see, that a ruinous pallace, the longer it is let run, the more charge and labour it will require in the repairing. We see, that if a man driue in a naile with a hammer, the more blows he giueth to it, the more hard it is to pluck it out again. How then thinkest thou to commit sin vpon sin, and by perseuerance therein to find the redresse more easie hereafter, than nowe? That were much like as if a good fellow, that hauing made to himselfe a great burden to carrie,

An example.

should assaie it on his back; and for that it sat vneasie, and pressed him much, should cast it downe againe, and put a great deale more vnto it, and then begin to lift it againe: but when he felt it more heauie than before, he should fall into a great rage, and ad twise as much more to it, therby to make it lighter. For so doe the children of

the

the world: who finding it somwhat vnpleſant to reſiſt one or two vices in the beginning, do defer their conuerſion, and do ad twentie, or fortie mo vnto them, thinking to find the matter more eaſie afterward.

7 Saint Auſten expounding the miracle of our Sauiour, in raiſing Lazarus frō death to life, which had beene deade now four daies, as the Euangeliſt ſaith: examineth the cauſe why Chriſt wept, and cried, and troubled himſelfe in ſpirite before the doing of his act, whereas he raiſed others with greater facilitie: and out of it, giueth this leſſon to vs: that as Lazarus was deade foure daies, and alſo buried, ſo are there foure degrees of a ſinner: the firſt, in voluntarie delectation of ſin; the ſecond, in conſent; the thirde, in fulfilling it by work; the fourth, in continuance or cuſtome thereof: wherein, whoſoeuer is once buried (ſaith this holie father) he is hardly raiſed to life again, without a great miracle of God, and many teares of his own part. *Tract. 49. in Iohn.* Iohn. 11. Mat. 9. Luc. 7.

8 The reaſon hereof is, that which the wiſeman ſaith; *Languor prolixior grauat medicum: An old ſickneſſe doth trouble the Phyſition: Breuem autem languorem præcidit medicus. But the phyſition cutteth off quickly a new or freſh diſeaſe, which hath indured but a little time. the verie bones of an olde wicked man ſhall be repleniſhed with the vices of his youth* (ſayth Iob) *and they ſhall ſleepe with him in the duſt, when he goeth to the graue.* We read that Moſes in part of puniſhment to the people, that had ſinned in adoring Eccle. 10. Iob. 20.

Exod.22. doring the golden calfe, broke the same in pee-ces, and made them drinke it. So the vices, wher-in we delighted during our youth, ar so disperſed by custome in our bodies and bones: that when olde age doth come on, we cannot rid them at our pleasure without great difficultie and paine. What follie then is it, to defer our amendment vnto our oldage, when we shall haue more im-pediments and difficulties, by a great deale, than we haue now.

9 If it seeme hard to thee to amend thy life nowe: painfully to be occupied in thy calling, & withall (for thy better helpe) to fast, to praie, and to take vppon thee other exercises, which the word of God prescribeth to sinners to their con-uersion: howe wilt thou do it in thine olde age, when thy bodie shall haue more neede of cher-shing, than of painfull exercise? If thou finde it vnpleasant to resist thy sinnes now, and to roote them out, after the continuance, of two, three, or four yeares: what will it be after twentie yeares more adioyned vnto them? Howe mad a man wouldest thou esteeme him, that traueling on the waie, and hauing great choice of lusty strong horses, should let them all goe emptie, and lay all his carriage vpon some one poore & leane beast, that could scarce beare it self, or much lesse stand vnder so many bags, cast vpon it? And surely no-lesse vnreasonable is that man, who passing o-uer idlely the lusty daies and times of this life, re-serueth al the labor & trauel vnto feeble old age.

A compari-son.

10 But

10 But to let passe the folly of this deceit, tel me (good Christian) what ingratitude and vnrighteousnes is this towards God, hauing receiued so many benefits from him alreadie, and expecting so great a paie, as the kingome of heauen is after, to appoint out notwithstanding, the least and last, and woorst part of thy life vnto his seruice: and that whereof thou art most vncertaine, whether it shal euer be, or neuer; or whether God will accept it, when it commeth? He is accursed by the prophet, which hauing whole and sound cattell, doth offer vnto GOD the lame, or halting part thereof. How much more shalt thou be accursed, that hauing so many daies of youth, strength, and vigor, doest appoint vnto Gods seruice, onlie thy limping old age? In the law it was forbidden; vnder a most seuere threat, for any man to haue two measures in his house for his neighbour: one greater, to his friend, and another lesser for other men. And yet thou art not ashamed, to vse two measures of thy life, most vnequall, in preiudice of thy Lord and God: wherby thou allottest to him a little, short, maimed, and vncertain time; and vnto his enimie the greatest, the fairest, the surest part, thereof.

ingratitude.

Mala. 1.

Deut. 25.

12 O deere brother, what reason is there, why God should thus be vsed at thy hands? what law, iustice, or equitie is there, that after thou hast serued the world, flesh, and diuell, all thy youth, and best daies: in the end to come, & clap thy

thy old bones, defiled and worn out with sinne, in the dish of God? His enemies to haue the best, and he the leauinges? His enimies the wine, and he the lees and dregs? Doest thou not remember, that he wil haue the fat and best part offered to him? Doest thou not think of the punishments of those, which offered the worst part of their substance to God? Followe the counsel then of the holy Ghost: if thou be wise, which warneth thee in these wordes: *Be mindfull of thy creator in the dayes of thy youth, before the time of affliction come on, and before those yeeres drawe neare, of which thou shalt saie, they please me not.*

Leui. 3.
Num. 18.
Malac. 1.

Eccl. 12.

12 How manie hast thou seen cut off in the midst of their dayes, whils they purposed in time to come to change their life? How manie haue come to old age it selfe, and yet then haue felt lesse will of amendment, than before? How manie haue driuen off euen vnto the verie houre of death, and then least of al haue remembred their own state, but haue died, as dumme and senseles beastes, according to the saieng of sainct Gregorie; The sinner hath also this affliction laid vpon him that whē he cōmeth to die, he forgetteth himselfe, which in his life time did forget God? O how manie examples are there seene hereof dailie? How manie worldly men that haue liued in sensualitie: how many great sinners, that haue passed their life in wickednes, doe end and die, as if they went into some place insensible, where no account, no reckoning should be demanded: they

Serm. 10. de sanctis

they take such care in their testamentes for flesh and blood, and commodities of this world, as if they should liue stil, or should haue their part of these vanities, when they are gone. In trueth to speak as the matter is, they die as if there were no immortalitie of the soul: and that in verie deed, is their inward perswasion.

13 But suppose now, that al this were not so, and that a man might as easily, commodiously, yea, & as surely also, conuert himselfe in old age, as in youth, and that the matter were also acceptable inough to God: yet tel me, what great time is there lost in this delay? what great treasure of godlines is there omitted, which might haue bin gotten by labour in Gods seruice? If whiles the captain and other soldiers did enter a rich citie, to take the spoil, one soldier should say, I wil stay and come in the next day after, when al the spoil is gon: would not you think him both a coward, & also most vnwise? So it is, that Christ our Sauior, and al his good soldiers, tooke the spoile of this life; inriched themselues with their labors in time; carried the same with them as bils of exchange, to the bank of heauen; & there receiued paie of eternal glorie. And is it not great folly & peruersnes in vs to passe ouer this life in so fruitles affairs? Now is the time of fight for the obteining of our crown: now is the day of spoil to seise on our booty: now is the market to buy the kingdome of heauen: now is the time of running to get the game and price: now is the day of sow-

The losse of time.

A comparison.

ing, to prouide vs corne for the harueſt that com-meth on. If you omit this time, there is no more crowne; no more bootie; no more kingdome; no more price; no more harueſt to be looked for. For as the ſcripture aſſureth vs; *He that for ſloth wil not ſow in the winter ſhal beg in the ſommer, and no mã ſhal giue vnto him.*

Pro. 20.

14 But if this conſideration of gain cannot moue thee (gentle reader) as indeed it ought to do, being of ſuch importance as it is, and irreuocable whẽ it is once paſt, yet weigh with thy ſelfe what obligation & charge thou draweſt on thee, by euerie day which thou deferreſt thy conuerſi-and liueſt in ſin. Thou makeſt ech day knou which thou muſt once vndo again: thou heapeſt that togither, which thou muſt once diſperſe gain: thou eateſt and drinkeſt that hourly, which thou muſt once vomit vp againe: I meane, if the beſt fal out vnto thee, that is if thou do repent in time, & God do accept therof (for otherwiſe wo be vnto thee, for that thou hoordeſt (as S. Paul ſaith) wrath & vẽgeance on thine own head) but ſuppoſing that thou receiue grace hereafter to repent, which refuſeſt it now: yet (I ſay) thou haſt to weep, for that thou laugheſt at now: thou haſt to be hartilie ſorrie, for that wherein thou delite now: thou haſt to curſe the day, wherein thou e uer gaueſt conſent to ſinne, or elſe repentanc wil doe thee no good. This thou knoweſt now this thou beleeueſt now, or els, thou art no Chri ſtian. How thẽ art thou ſo mad, as to offend Go

The obligation and charge by delay.

Rom. 8.

now

now both willingly, & deliberately, of whō thou knoweſt, that thou muſt once aske pardon with teares? If thou think he wil pardon thee, what ingratitude is it to offend ſo good a Lord? If thou think he will not pardon thee, what follie can be more, than to offend a Prince without hope of pardon?

15 Make thine account now as thou wilt: if thou neuer do repent & change thy life; then euery ſin thou committeſt, & euery day that thou liueſt therin, is increaſe of wrath and vengeance vpon thee in hel, as S. Paul proueth. If thou do, by Gods mercy, hereafter repent & turne (for this is not in thy hands) then muſt thou one day lamēt, & bewail, & be hartily ſorry for this delay, which now thou makeſt. So that, by how much the more thou prolongeſt, and increaſeſt thy ſin: ſo much greater will be thy pain & ſorrow in thine amendement. *Alto vulneri diligens & longa adhibēda eſt medicina* (ſaith S. Cyprian;) A diligent & lōg medicin is to be vſed to a deepe ſoore. Our bodie that hath liued in many delites, muſt be afflicted (ſaith S. Ierom.) our laughing muſt be recompēſed with long weeping. Finally S. Ambroſe agreeing therunto, ſaith; *Grandi plagæ alta & prolixa opus eſt medicina*: Vnto a great wound, a deepe & long medicine is needefull.

Rom. 2.

Lib. de la. & lib. 5. ep. 5. ad Cor.

Ep. 27. ad Euſtoch. Ad virg. lapſam. c. 8.

15 Mark here (deer brother) that the labor of thine amendement muſt be very great; & that it cannot be auoided. What madneſſe is it then for thee, now to inlarge the wound, knowing that

the medicin must afterwards be so painful? What crueltie can be more against thy selfe, than to driue in thorns into thine own flesh, which thou must after pull out againe with so manie teares? Woldest thou drink that cup of poisoned liquor, for a little pleasure in tast, which would cast thee soone after into a burning feuer; torment thy bowels within thee; and either dispatch thy life, or put thee in great ieopardie?

16 But here I know thy refuge will be, as it is to all them whereof the Prophet saith; *Mentita est iniquitas sibi: Iniquitie hath flattered & lied vnto hir self*: thy refuge (I saie) will be to alledge the example of the good theef, saued euen at the last houre vpon the crosse, & caried to paradise that same day with Christ, without any further toil of amendement. This example is greatly noted and vrged by all those which defer their conuersion, as surely it is, & ought to be a great comfort to euerie man, which findeth himself now at the last cast, and therefore commonly tempted by the enemie to despaire of Gods mercie, which in no case he ought to do. For the same God which saued that great sinner at the last hour, can also (& will) saue all them that hartily turn vnto him, euē at the last hour. But (alas) many men do flatter & deceiue themselues, with misunderstanding, or rather misusing of this example.

Psalm. 26.

The example of the theefe saued on the crosse discussed.

17 For we must vnderstand (as S. Austen well noteth) that this was but one particular act of Christ, which maketh no general rule: euē as we

see,

ſee, that a temporall prince pardoneth ſometime a malefactor, when he is come to the verie place of execution: yet were it not for euery malefactor to truſt thereupon. For that, this is but an extraordinarie act of the prince his fauor, & neither ſhewed nor promiſed to all mē. Beſides this, this act was a ſpeciall miracle reſerued for the manifeſtation of Chriſt his power & glory, at that houre vpon the Croſſe. Again, this act was vpon a moſt rare confeſſion, made by the thief in that inſtant, when al the world forſooke Chriſt, and the Apoſtles thēſelues, either doubted, or loſt their faith of his Godhead. Beſide al this, the confeſſion of this theef was at ſuch a time, as he could neither be baptiſed, nor haue further time of amendement. And we hold, that at a mans firſt conuerſion there is required nothing elſe, but to beleeue, and to be baptiſed. But it ſhall not be amiſſe to put to S. Auſtens verie wordes vpon this matter. For thus he writeth.

B.

* *The bleſſed virgin likewiſe, & other godly women were by: but ſaide nothing (that wee reade of) in his defence: a plaine breach of the firſt, fift, ſixt, and ninth commandemēts.*

Serm. 120. de tem.

18 It is a remediles perill, when a man giueth himſelfe ouer ſo much to vices, as he forgetteth that he muſt giue account thereof to God: and the reaſon why I am of this opinion is, for that it is a great puniſhment of ſin, to haue loſt the feare and memorie of the iudgement to come, &c. But (deerly beloued) leaſt the new felicitie of the beleeuing theefe on the croſſe, do make any of you too ſecure, and remiſſe: leaſt peraduenture ſome of you ſaie in his hart; My guiltie conſcience ſhal not trouble or torment me: my naugh-

tie life shall not make me verie sad; for that I see euen in a moment all sinne forgiuen vnto the theefe; we must consider first in that theefe, not onely the shortnesse of his beleefe, and confession, but his deuotion, & the occasion of that time, euē when the perfection of the iust did * stagger Secondly, shew me the faith of that thiefe in thy selfe, and then promise to thy selfe his felicitie. The diuell doth put into thy head this securitie, to the end he may bring thee to perdition. And it is impossible to number all them, which haue perished by the shadow of this deceitfull hope. He deceiueth himself, & maketh but a iest of his own damnation, which thinketh that Gods mercie at the last day shall helpe or reliue him. It is hatefull before God, when a man vpon confidence of repentaunce in his old age, doth sin the more freelie. The happie theefe wherof we haue spoken, happie (I saie) not for that he laide snares in the way, but for that he tooke hold of the way it selfe in Christ, laying hands on the pray of life: and after a strange maner, making a bootie of his own death: he (I saie) neither did deferre the time of his saluation wittingly, neither did he deceitfully put the remedie of his state in the last moment of his life: neither did he desperately reserue the hope of his redemption vnto the houre of his death: neither had he any knowledge either of religion, or of Christ before that time. For if he had, it may be, he would not haue beene the last among the Apostles in number,

B. * *The blessed virgin, S. Iohn, and others, as afore: and this staggering must needs be sin.*

which

which was made the former in kingdome.

19 By these words of S. Austen we are admonished (as you see) that this particular fact of Christ maketh no general rule of remission to al men: not for that Christ is not alwaies ready to receiue the penitent as he promiseth: but, for that euerie man hath not the time or grace to repent as hee should, at that houre, according as hath been declared before. The general way that god proposeth to al, is that which S. Paul saith; *Finis secundũ opera ipsorum: The end of euil men is according to their works*; Look how they liue & so they die. To that effect saith the prophet; *Once God spake and I hard these two things from his mouth: power belongeth to God, and mercie vnto thee (O Lord) for that thou wilt render to euerie man according to his works*. The wise man maketh this plain saying; *The way of sinners is paued with stones and their end is hel, darcknes, and punishments*. Finally S. Paul maketh this general and peremtorie conclusion, *Be not deceiued, God is not mocked: looke what a man soweth, and that shal he reap. He that soweth in flesh, shal reap corruption: he that sowẽth in spirite, shal reap life euerlasting*. In which words, he doth not only laie downe vnto vs the general rule whereto we must trust: but also saith further, that to persuade our selues the contrarie thereof, were to mocke and abuse God: which hath laied downe this law vnto vs.

The general way.

2. Cor. 11.

Psal. 61.

Eccl 21.

Gal. 6.

20 Notwithstanding (as I haue said) this barreth not the mercy of God from vsing a priuilege to some at the verie last cast. But yet miserable

That the conuersion made at the first day is very dowtful.

is that man, which placeth the ankor of his eternal wealth or woe, vpon so tickelsome a point as this is. I cal il tickleſome, for that, al Diuines, which haue written of this matter, do ſpeak very doubtfully of the couerſion of a man at the laſt end. And although they doe not abſolutlie condemn it in al, but doe leaue it as vncertaine vnto Gods ſecret iudgement: yet doe they incline to the negatiue part: and doe alledge four reaſons, for which, that conuerſion is to be doubted, as inſufficient for a mans ſaluation.

The firſt reaſon.

21 The firſt reaſon is, for that the extreme fear and paines of death, being (as the philoſopher ſaith) the moſt terrible of al terrible things, do not permit a man, ſo to gather his ſpirits & ſenſes, at that time, as is required for the treating of ſo weightie a matter with God, as is our conuerſion & ſaluation. And if we ſee often, that a verie good man cannot fixe his minde earneſtly vpon heauenly cogitations, at ſuch time as he is troubled with the paſſions of cholick, or other ſharp diſeaſes: how much les in the anguiſhes of death can a wordlie mã do the ſame, being vnacquainted with that exerciſe; and loden with the guilt of manie, and great ſinnes; and cloied with the loue both of his bodie, and thinges belonging thereunto?

The ſecond reaſon.

22 The ſecond reaſon is, for that the conuerſion, which a man maketh at the laſt day, is not (for the moſt part) voluntarie, but vpon neceſſity, and for feare: ſuch as was the repentance of Simei,

who

who hauing greeuouſlie offended king Dauid, in time of his affliction: afterward when hee ſawe him in proſperitie againe, and himſelfe in daunger of puniſhment: he came and fell downe before him, and asked him forgiuenes with teares. 2. Reg. 16. 2. Reg. 19. But yet Dauid well perceiued the matter how it ſtood: and therefore though hee ſpared him for that daie, wherein hee woulde not trouble the mirth with execution of iuſtice, yet after he gaue order that he ſhould bee vſed according to his deſerts. 3. Reg. 2.

23 The third reaſon is, for that the cuſtome of ſin, which hath continued all the life long, is ſeldom remooued vpon the inſtant, being growne into nature it ſelfe, as it were, for which cauſe God ſaith to euill men, by the prophet Ieremie: *If an Ethiopian can change his black skin, or a leoparde his ſpots, that are on his back: then can you alſo do well, hauing learned al dayes of your life to do euill.* Ierem. 13. *The third reaſon.*

24 The fourth cauſe, for that the actes of vertue themſelues cannot be of ſo great value with God, in that inſtant, as if they had beene done in time of health before. For what great matter is it (for example ſake) to pardon thine enimies at that time, when thou canſt hurt them no more? To giue thy goods awaie, when thou canſt vſe them no more? To abandon thy concubine, whē thou canſt keepe her no longer? To leaue off to ſin, when ſin muſt leaue thee? All theſe things are good and holie, and to be done by him, which is in that laſt ſtate: but yet they are of no ſuch valu. *The fourth reaſon.*

as otherwise they would be, by reason of this circumstance of time, which I haue shewed. B.

* A fift reason might be taken of experience: for that wee see oft times, that such as repent after that maner, if they recouer again, they are afterward as bad as they were before, and somtimes much worse: which (without question) was not true repentance in them.

25 These are reasons why there is such doubt made of this last conuersion: not for any want on Gods part, but on theirs, which are to doe that great act. Mark well (saith one again) what I saie: and (it may bee) it shall bee needfull to expound my meaning more plainly, least any man mistake me. What saie I then? That a man which repenteth not, but at the end, shall be damned? I doe not saie so. What then? Doe I saie he shall be saued? No. What then doe I saie? I saie: I know not: I saie I presume not; I promise not, I know not. Wilt thou deliuer thy selfe foorth of this doubt? Wilt thou escape this dangerous and vncertaine point? Repent then whiles thou art whole. For if thou repent while thou art in health whensoeuer the last daie shall come vpon thee thou art safe. And why art thou safe? For that thou didst repent in that time, wherein thou mightest haue sinned. But if thou wilt repent, then when thou canst sin no longer, thou leauest not sin, but sin leaueth thee.

26 And heere nowe would I haue the careful Christian to consider (with me) but this one

com-

comparison that I will make. If those which doe shew a kinde of repentance at the last daie, doe passe hence notwithstanding in such daungerous doubtfulnesse: what shall wee thinke of all those which lack either time, or abilitie, or will, or grace to repent at all, at that houre? What shall wee saie of all those which are cut off before? Which die suddenly? Which are strickē senseles, or frentik, as we see many are? What shall we say of those, which are abandoned by God, and left vnto vice, euen vnto the last breath in their bodie? I haue shewed before out of Sainct Paule, that ordinarily sinners die according as they liue. So it is as it were a priuiledge for a wicked man, to haue his repentance to be begun, when he is to die. And then, if his repentance (when it doth come) be so doubtfull, what a pitifull case are all others in? I meane the more part, which repent not at all; but die as they liued, and are forsaken of God in that extremitie, according as he promiseth, when he saith: *For that I haue called you, and you haue refused to come; for that I helde out my hande, and none of you would vouchsafe to looke towardes: I will laught also at your destruction, when anguish and calamitie commeth on you. You shal call vpon me, and I will not heare: you shall rise betimes in the morning to see me, but you shall not finde me.* 2. Cor. 11.

27 When a worldeling doth see that the brightnesse of his honour, vain-glory, and worldly pomp is consumed: when the heat of concupiscences, of carnall loue, of delicate pleasures

is quenched: when the beautifull summer daie of this life is ended, and the boisterous winter night of death draweth on: then will he turn vnto God; then will he repent; then will he resolue himselfe, & make his conuersion. Whē he cā liue no longer, he will promise any paines: what hearing or studieng of the worde of God you will; what toil or labor in his vocation you will; what praier you will; what fasting you wil; what almes deedes you can desire; what austeritie you can imagin, he will promise it (I saie) vpon a condition that he might haue life again: vpon condition that the day might bee prolonged vnto him: though if God should graunt him his request (as manie times he doth) he would performe no one point thereof: but be as careless, as he was before. When such shall crie, with sighes and grones as pearsing as a sword; and yet shall not be heard, what comfort then will they hope for to finde? For whither will they turne themselues in this distresse? Vnto their worldly wealth, power, or riches? Alas they are gone: and the scripture saith; *Riches shall not profite in the daie of* Pro. 11. *reuenge.* Wil they turne vnto their carnal friends? But what comfort can they giue, besides onely weeping and comfortlesse moorning? Wil they ask helpe of the saintes, to praie for them in this instant? Then must they remember what is writ-
Psalm. 149. ten; *The saintes shall reioice in glorie, and exultation shal be in their mouthes, and two edged swordes in their hands to take reuenge vpon nations, and increpation*

vpo

vpon people: to bind kings in fetters, & noblemen in manacles of iron: to execute vpon them the preſcript iudgement of God: & this is the glorie of al his ſaints. Their onely refuge then muſt be vnto God, who indeede is the onely refuge of all: but yet in this caſe, the Prophet ſaith here, that *He ſhall not hear them: but rather contemn and laugh at their miſerie.* Pro. 1. Not that he is contrarie to his promiſe of receiuing a ſinner; *At what time ſoeuer ge repenteth, and turneth from his ſin:* But for that this turning at the laſt daie is not commonly true repentance, and conuerſion, for the cauſes before rehearſed. Pſal. 58.

28 To conclude then this matter of delaie, what wiſe man is there in the worlde, who reading this, will not feare the deferring of his conuerſiō, though it wer but for one daie? Who doth know whether this ſhall be the laſt day, or no, that euer God will call him in? God ſaith; *I called, and you refuſed to come: I held out my hand, and you would not looke towards me: and therefore will I forſake you in your extremity.* Hee doth not ſaie, how many times, or how long he did call, and holde out his hād? God ſaith; *I ſtand at the doore, & knock:* but he ſaith not how often he doth that, or howe many knocks he giueth. Again, he ſaide of wicked Iezabell, the feined propheteſſe in the Apocalyps; *I haue giuen hir time to repent, and ſhe would not, and therfore ſhall ſhe periſh:* but hee ſaith not how long this time of repentance endureth. We read of woonderfull examples herein. Herod the father had a call giuen him, and that a lowde Pro. 1. Apoc. 2. *Herod.*

one

one, when Iohn Baptish was sent vnto him, and when his hart was so far touched, as he willingly hearde him, and so followed his counsell in many thinges, as one Euangelist noteth: but yet, because he deferred the matter, and tooke no time, when it was offered: he was cast off again, and his last doinges made worse than his former. Herod Tetrak the sonne, had a call also, when he felt that desire to see Christ, and some miracle done by him: but, for that he aunswered not vnto the call, it did him no good, but rather much hurt. What a great knock had Pilate giuen him at his heart, if he had bene so gratious as to haue opened the doore presently, when he was made to vnderstand the innocencie of Christ: as appeareth by washing his handes in testimonie, thereof, and his wife also sent him an admonition about the same? No lesse knock had king Agrippa at his doore, whē he crieth out at the hearing of Saint Paule; *O Paule, thou perswadest me a little to be a christian*. But because he deferred the matter, this motion passed awaie againe.

Mar. 6

Herod the second.
Luc. 11.
Luc. 23.
Mat. 14.

Pilate.
Mat. 27.

Agrippa.
Act. 26.

29 Twise happie had Pharao bene, if hee had resolued himselfe presently, vpon that motion that he felt, when he cryed to Moises; *I haue sinned, and God is iust*. But by delaie hee became woorse than euer he was before. S. Luke reporteth how Felix the gouernour of Iewrie for the Romanes, conferred secretly oftentimes with S. Paule, that was prisoner: & heard of him the faith in Christ: wherewith he was greatly moo-

Pharao.
Exod. 9.
Act. 24.

Felix.

ued,

ued especially at one time, when Paule disputed of Gods iustice, & the day of iudgement, wherat Felix trembled: but yet he deferred this resolution, willing Paul to depart, & to come againe another time: and so the matter by delation came to no effect. How manie men doe perish daylie: some cut off by death; some left by God, and giuen ouer to a reprobate sense: which might haue found grace, if they had not deferred their conuersion, from day to day, but had made their resolution presently when they felt God to call within their harts?

The dangers of passing the day of our vocatiõ.

30 God is most bountifull to knock and call: but yet, he bindeth himselfe to no time or space, but cõmeth and goeth at his pleasure: and they which take not their times, when they are offered are excuseless before his iustice, and doe not knowe whether euer it shall bee offered them againe, or no: for that this thing is onely in the will and knowledge of God alone, who taketh mercie where it pleaseth him best, and is bounde to none. And whẽ the prefixed time of calling is once past: wo be vnto that party; for a thousand worlds wil not purchase it again. Christ sheweth wonderfully the importance of this matter, whẽ entring into Ierusalem amidst all his mirth, and glory of receiuing, he could not chuse but weep vpon that citie, crieng out with teares; *O Ierusalem, if thou knewest also these thinges which appertaine to thy peace, euen in this thy day: but now these thinges are hidden from thee.* As if he had saide, if thou knewest

Exod. 33.

Rom. 9.

Luc. 23.

knewest (Ierusalem) as wel as I doe, what mercie is offered thee euen this day, thou wouldest not doe as thou doest: but wouldest presently accept thereof: but nowe this secret iudgement of my father is hidden from thee: and therefore thou makest little account thereof, vntil thy destruction shal come suddenly vppon thee: as soon after it did.

31 By this now may be considered the great reason of the wise mans exhortation; *For slow not to turn to God: nor do not defer it frõ day to day: for his wrath will com vpon thee at the sudden: & in the time of reuẽge it will destroy thee*. It may be seene also vpon what great cause the Apostle exhorteth the Hebrewes so vehemently; *Dum cognominantur hodie*: To accept of grace euen whiles that euerie daie endured: and not to let passe the occasion offered. Which euerie man applieng to himselfe, should follow, in obeieng the motions of Gods spirit within him; and accepting of Gods vocation without delay: considering what a grieuous sinne it is to resist the holie Ghost. Euerie man ought (I say) when he feeleth a good motion in his hart, to think with himselfe: now God knocketh at my dore. If I open presentlie, he will enter and dwel within me. But if I deferre it vntil to morrow, I know not whether hee will knock againe or no. Euerie man ought to remember still that saieng of the prophet, touching Gods spirit; *Hodie si vocem eius audieritis, nolite obdurare corda vestra: If you heare his voice calling on you to day,*

Eccl.5.

Acts.7.

Apoc.3.

Psal.94.

doe

do not harden your harts, but presently yeeld vnto him.

32 Alas (deere brother) what hope of gain hast thou by this perilous dilation which thou makest? Thine account is increased therby, as I haue shewed; thy debt of amendment is made more grieuous; thine enimie more strong; thy self more feeble; thy difficultie of conuersion multiplied: what hast thou then to withhold thee one daie from resolution? The gaining of a little time in vanitie. But I haue prooued to thee before, how this time is not gained but lost being spent without fruit of godlinesse, which is indeed the onlie true gain of time. If it seem pleasant vnto thee for the present: yet remember what the prophet saith; *Iuxta est dies perditionis, & adesse festinant tempora: The day of perdition is at hand, & the times of destruction make hast to come on*. Which day being come, I maruel what hope thou wilt conceiue. Doest thou think to crie *Peccaui*? It shal bee well truely if thou canst doo it: but yet thou knowest that Pharao did so, and gat nothing by it. Doost thou intend to make a good testament, and to be liberal in almes deedes, at that time? This, as the case may be, is verie commendable: but yet thou must remember also, that the virgins which filled their lamps, at the verie instant, were shut out, & vtterly reiected by Christ. Doost thou thinke to weep and mourne, and to mooue thy iudge with teares at that instant? First, this is not in thy hands to do at thy pleasures; and yet thou must consider also, that Esau failed, though he sought it

Godlines the only gain of time.

Deut.32.

Exod.9.

Mat.25.

Heb.12. with tears, as the Apostle wel noteth. Dooſt thou mean to haue many good purpoſes, to make great promiſes, and vowes in that diſtres?

2.Mac.9. Cal to mind the caſe of Antiochus in his extremities: what promiſes of good deeds, what vows of vertuous life made he to God, vpon condition hee might eſcape, and yet preuailed hee nothing therby. Al this is ſpoken, not to put them in deſpair, which are now in thoſe laſt calamities: but to diſſuade others frō falling into the ſame: aſſuring thee (gentle reader) that the prophet ſayd not without a cauſe: *Seek vnto God while he may be*

Eſai.15. *found: cal vpon him while he is neer at hand. Now is the time acceptable, now is the day of ſaluation,* ſaith

2.Cor.6. Saint Paul. Now is God to be found, and neer at hand to imbrace al thē that truly turn vnto him, and make firme reſolution of vertuous life heereafter. If we defer this time, we haue no warrant that he will either cal vs or receiue vs heerafter: but rather manie threates to the contrarie, as

Tract in Ioan. hath been ſhewed. Wherfore I wil end with this one ſentence of S. Auſten, that he is both a careles, and a moſt graceles man, which knowing al this, wil venture notwithſtāding the eternitie of his ſaluation and damnation, vpon the doutful euent of his final repentance.

CHAP. VI.

Of the other impedimentes that hinder men from resolution: which are, sloth, negligence, and hardnesse of heart.

BEsides all impedimentes, which hitherto haue bene named, there are yet diuers others to be found: if any man could examin the particular consciences of all such as doe not resolue. But these three here mentioned, and to be handled in this chapter, are so publik and known, as I may not passe them ouer without discouering the same: for that many times men are euil affected, and know not their owne diseases: the only declaration wherof (to such as are desirous of their owne health) is sufficient to auoide the daunger of the sicknesse.

2 First then the impediment of sloth is a great and ordinarie let of resolution to many men: but especially in idle and delicate people, whose life hath bene in all ease and rest, & therefore do persuade themselues that they can take no paines, nor abide any hardnes, though neuer so fain they would. Of which Saint Paul saith, that *Nice people shal not inherit the kingdom of heauen*. These men will confesse to be true, as much and more than is saide too before: and that they woulde also gladlie put the same in execution, but that they cannot. Their bodies may not beare it: they *Of sloth.* 1. Cor. 6.

can take no pains in their seuerall callinges; and in the generall they cannot fast, they cannot watch, they cannot praie. They cãnot leaue their disports, recreations, and merrie companions: they should die presently (as they say) with melancholy, if they did it: yet in their harts they desire (forsooth) that they could do the same: which seeing they cannot, no doubt (saie they) God wil accept our good desires. But let them harken a little what the scripture saith hereof: *Desires doe kill the slothfull man* (saith Salomon) *his hands wil not fall to any worke: al the day long he coueteth & desireth: but he that is iust, wil do, & will not cease. Take the slothful and vnprofitable seruant* (saith Christ) *and fling him into vtter darknes, where shal be weeping & gnashing of teeth.* And when he passed by the waie & foũd a fig tree with leaues without fruit, he gaue it presently an euerlasting curse.

Pro. 21.

Matt. 25.

Mar. 21.

Four effectes of slouth.

Drowsinesse.

Pro. 19.
Eph. 5.
Mar. 13.
Mat. 24. and 25.

3 Of this fountaine of slouth do proceed many effects that hinder the slothful from resolutiõ. And the first is, a certain heuinẽs & sleepy drowsines, towards all goodnes, according as the scripture saith: *Pigredo mittit soporem: Sloth doth bring drowsines.* For which cause S. Paul saith: *Surge qui dormis: Arise thou that art asleepe.* And Christ crieth out so often: *Videte, vigilate: Looke about you, and watch.* You shall see many men in the world, with whom if you talk of a cow, or a calfe, or a fat oxe, of a piece of ground, or the like; they can both heare and talke willingly and freshly: but if you reason with them of their saluation, and their inheritance

heritance in the kingdome of heauen, they answere not at all; but wil heare, as if they were in a dreame. Of these men then saith the wiseman; *How long wilt thou sleepe, O slouthfull fellow? When wilt thou rise out of thy dreame? a little yet wilt thou sleepe; a little longer wilt thou slumber; a little w lt thou close thy hands togither and take rest: and so pouerty shal hasten vpon thee as a running post, and beggerie as an armed man shall take and possesse thee.* Pro. 6. & 24

4 The seconde effect of sloth is fonde feare of paines, and labor, and casting of doubts where none be, according as the scripture saith; *Pigrum deijcit timor: Feare discourageth the slothful man.* And the prophet saith of the like; *They shake for feare, where there is no feare.* These men do frame vnto themselues strange imaginations of the seruice of God, and dangerous euents, if they should follow the same. One saith; If I should giue much; it would without doubt make me a begger. An other saith; If I should still imploie my selfe to painfull labour, it would kill me ere long. A third saith; If I should humble my selfe as is required, euery bodie would treade me vnder their feete. And yet all this is nothing else but sloth as the scripture testifieth in these wordes; *Dicit piger, leo est foris in medio platearum, occidendus sum: The slothful man saith sitting still in his house; There is a lion without: If I should go out of doores to labor, I should certainely be slaine in the midst of the streetes.* *Feare.* Pro. 19. Psalm. 29. Pro. 22.

5 A thirde effect of sloth is, pusillanimitie & faintnesse of hart, whereby the slothfull man is ouer- 3. *Pusillanimitie.*

uerthrown, and discouraged by euerie little contrarietie or difficulty, which he findeth in vertue, or which he imagineth to finde therein. Which the wiseman * signifieth when he saith: *In lapide luteo lapidatus est piger: The slothfull man is stoned to death with a stone of dirt*: that is, he is ouerthrown with a difficultie of no importance. Againe; *De stercore boum lapidatus est piger: The slothfull mã is stoned dead with the doong of Oxen*: which commonly is of matter so soft, as it can hurt no man.

Eccle. 22.

* *The vulgar translation so readeth: but now it is found, that therin it misseth the sense of the text in both these places here alledged. And yet the matter it selfe is true enough, though it haue no warrant hence.*

6 A fourth effect of sloth is idle lazines: which we see in many men that wil talke and consult of this & that, about their amendment, but will execute nothing. Which is most fitly expressed by the holie Ghost in these words; *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo: As a doore is tossed in and out vpon his hinges, so is a slothfull man lieng lazily vpon his bed.* And againe; *Vult & non vult piger. A slothfull man will and will not.* That is, he turneth himselfe to and fro in a bed, and between willing and nilling hee doth nothing. And yet further in an other place, the scripture describeth this lazines, saying: *The slothfull man putteth his handes vnder his girdle, and will not vouchsafe to lift them vp into his mouth, for that it is painful.*

Lazines.

Pro. 6.

Pro. 13.

Pro. 19.

7 Al these & many mo are the effects of sloth: but these four especially, haue I thought good to touch in this place: for that they let and hinder greatly this resolution which we talk of, for that he

he liueth in a slumber, and wil not heare, or attend to any thing that is said of the life to come, and beside this, imagineth fearful matters in the same: and thirdly is thrown down by euery little block, that he findeth in the way: and lastly is so lazie, as he can bear no labor at all: this man (I saie) is past hope to be gained, to any such purpose as we speak for.

8 To remoue therfore this impediment, this sort of men ought to lay before there eies, the labors of Christ, and of his saints, the exhortations they vsed to other men, to take like paines: the threats made in scripture against them which labor not: the condition of our present warfare, that requireth trauel: the crown prepared for it: and the miserie insuing vpon idle and lazie people. And finally, if they cannot beare the labour of vertuous life, which indeed is accompanied with so many consolations, as it may not rightfully be called a labor: how wil they abide the labor & torments of the life to com, which must be both intollerable and euerlasting? *Meanes to remoue sloth.*

9 Saint Paul saith of himselfe and others, to the Thessalonians: *We did not eat our bread of free cost, whē we were with you: but did worke in labor, & wearines both day & night*: therby to giue you an example of imitatiō: denouncing further vnto you: that *If any man would not work, hee should not eat*. Christ in his parable stil reprehended greeuously those that stoode idle saieng: *Quid hic statis, tota die otiosi*: *Why doe you stande heere al the day idle: and* 1.Thess.3. Mat.20.

Iohn.15. *doing nothing? I am a vine* (saith Christ) *& my father is an husbandmã: euerie branch that beareth not fruit in me, my father will cut off, & cast into the fire.* And in
Luc. 13. another place; *Cut downe the vnprofitable tree: why doth it stand heare, and occupie vp the ground for nothing?* And again: *The kingdome of heauen is subiect*
Mat.11. *to force: and men do gain it by violence and labour.* For which cause the wise man also saith; *Whatsoeuer thy hand can do in this life, do it instantly: for after it, there is neither time, nor reason, nor wisdome, or know-*
Eccl.9. *ledge that we can imploy.* And again the same wise man saith: *The lazie hand worketh beggerie to it self, but the labour some and valiant hand heapeth vp great*
Pro.10. *riches.* And yet further to the same effect: *The*
Pro.20. *slothfull man wil not sow in the winter, for that it is cold: and therfore he shall beg in the summer, & no man shall take pittie of him.*

10 Al this perteineth to shew, how that this life is a time of labour, and not of idlenesse: and appointed vnto vs for the attaining of heauen: it is the market wherein we must buie: the battle wherein we must fight, & obtain our crown: the winter wherein we must sow: the day of labour wherin we must sweat, and get our pennie. And he that passeth ouer lazily this day (as the most
Cap.3. part of men doo) must suffer eternall pouertie, and need in the life to come: as in the first part of this booke more at large hath beene declared. Wherefore, the wise man (or rather the holie Ghost by his mouth) giueth ech one of vs a most vehement admonition, & exhortation

in

in these wordes; *Run about: make hast: stir vp thy friend: giue no sleepe vnto thine eies: let not thine eie lids slumber: they skip out as a Doa from the handes of hym that held hir: and as a bird out of the handes of the fowler. Go vnto the Emmet (thou slouthfull man) and consider hir doings, and learne to be wise: she hauing no guide, teacher or captaine, prouideth meat for hirselfe in the summer, and gathereth togither in the haruest, that which may serue hir to feede vpon in the winter.* Pro. 6. By which wordes we are admonished in what order we ought to behaue our selues in this life, and howe diligent and carefull we should be in doing all good workes (as S. Paule also teacheth) considering that as the Emmet laboureth most earnestly in the haruest time to laie vp for the winter to come: so wee shoulde for the next world: and that slouthfulnes to this effect, is the greatest and most daungerous let that maie bee. For, as the Emmet should die in the winter most certainly for hunger, if he should liue idlely in the summer: so without all doubt they are to suffer extreeme neede and miserie in the worlde to come, who now for sloth do omit to labour. Col. 1. Rom. 12. Gal. 6.

11 The second impediment is called by me in the title of this chapter negligence. But I doe vnderstand thereby a further matter than commonly this worde importeth. For I do comprehend vnder the name of negligence, all careless and dissolute people, which take to hart nothing that pertaineth to God or godlines, but only attend to worldly affaires, making their saluation, *Of negligence.*

the

the least part of their cogitations. And vnder this kind of negligence is contained both Epicurism (as S. Paul noteth in some Christians of his daies, who began openly to attend to eat and drink, & to make their bellies their God, as many of our Christians now do) and also a secret kinde of Atheism, or denieng of God: that is, of denieng him in life, and behauiour, as S. Paule expoundeth it. For albeit these men in wordes doc confesse God, and professe themselues to be as good Christians as the rest: yet secretly indeed they do not beleeue God: as their life and doinges do declare. Which thing Ecclesiasticus discouereth plainly, when he saith: *Væ dissolutis corde, qui non credunt Deo: woe be vnto the dissolute, and careless in heart, which do not beleeue God.* That is, though they professe that they beleeue and trust in him: yet by their dissolute and careless doinges, they testify that in their harts they beleeue him not: for that they haue neither care nor cogitation of matters pertaining to him.

Epicurism, or life of Epicures. Phil. 3. Rom. 16.

Titus. 1.

Eccle. 2.

21 These kinde of men are those which the scripture noteth and detesteth for plowing with an Ox, and an asse togither: for sowing their ground with mingled seed: for wearing of apparell of linsie woolsey, that is made of flaxe and wool togither. These are they of whome Christ saith in the Reuelation: *I would thou were either cold or hot. But for that thou art luke-warm, & neither cold not hot: therefore will I begin to vomit thee out of my mouth.* These are they which can accorde all

Of careless Atheists. Deut. 22.

Apoc. 3.

religions

religions togither, and take vp all controuersies by onely saieng, that either they are differences of small importance: or els that they appertaine onely to learned men to think vpon, and not vnto them. These are they, which can apply themselues to any companie, to any time, to any princes pleasure, for matters of life to com. These men forbid all talk of spirit, religion, or deuotion in their presence: onely they will haue men, eat, drink, and be merrie with them: tel newes of the court, and affaires abroad: sing, dance, laugh, and play at cardes; and so passe ouer this life in lesse consideration of God, than the verie heathens did. And hath not the scripture reason then, in saieng that these men in their hartes and workes are Atheists? Yes surely. And it may be prooued by many rules of Christ. As for example: this is one rule set down by himselfe: *By their fruites yee may know them*: For such as the tree is within, such is the fruit which that tree sendeth forth. Again: *The mouth speaketh from the aboundance of the hart.* Luc. 6. And consequently, seeing their talke is nothing but of worldly vanities: it is a signe there is nothing in their hart but that. Mat. 12. And then it followeth also by a third rule; *Where the treasure is, there is the hart.* Mat. 6. And so seeing their harts are onely set vpon the world: the world is their only treasure, and not God: And consequently, they preferre that before God, as in deede Atheists doe.

13 This impediment reacheth farre and wide at this day: and infinite are the men which are intangled

intangled therwith: and the cause thereof especially is inordinate loue of the worlde: which bringeth men to hate God, and to conceiue enmitie against him as the Apostle saith: and therfore no maruell, though indeed they neither beleeue, or delite in him. And of all other men, these are the hardest to be reclaimed, & brought to any resolution of amendment: for that they are insensible: & besides that, do also flie al meanes, whereby wee may bee cured. For as there were small hope to be cõceiued of that patient, which being grieuously sicke, should neither feele his disease, nor beleeue that he were distempered, nor abide to heare of physick, or physitions; nor accept of any counsell that should bee offered, nor admit any talke or consolation about his curing: so these men are in more dangerous estate than any other; for that they knowe not their owne daunger, but perswading themselues to be more wise than their neighbours, do remoue from their cogitations all thinges, whereby their health might be procured.

The chiefe cause of Atheism at this day.

1. Iohn. 2.

A comparison.

14 The onely waie to doe these men good, (if there be anie waie at all) is to make them knowe that they are sicke, and in great danger: which in our case maie bee done best (as seemeth to me) by giuing them to vnderstand, howe farre they are off, from any one peece of true christianitie, and consequently from all hope of saluatiõ that may be had therby. God requireth at our handes, that *We should loue him, and serue him*

The waie to cure careles men.

him with all our hart, with al our soule, and with all our strength. These are the prescript words of god, set down both in the old and new law. And how far (I praie thee) are these mē off from this, which imploie not the halfe of their hart; nor the halfe of their soule; nor the halfe of their strength in Gods seruice, naie nor the least part thereof? God requireth at our hands, that we should make his lawes and precepts our studie, and cogitations: that we should thinke on them continually, and meditate vppon them both daie and night, at home, and abroade; early and late, when we go to bed, and when we rise in the morning: this is his commaundement, and there is no dispensation therein. But how farre are those men from this, which bestowe not the third part of their thoughtes vpon this matter, no not the hundred part, nor scarce once in a yeare doe talke thereof? Can these men saie they are Christiās, or that they beleeue in God? Deut. 6. Mat. 22. Luc. 10. Deut. 6. and 11. Iohn. 1.

15 Christ making the estimate of thinges in this life, pronounced this sentence; *Vnum est necessarium: One onely thing is necessarie*, or of necessitie in this world, meaning the diligent and carefull seruice of God. These men find many things necessary beside this one thing, and this nothing necessarie at all. How far doe they differ then in iudgement from Christ? Christes Apostle saith, that a Christian *Must neither loue the world, nor any thing in the worlde*. These men loue nothing else, but that which is of the worlde. Hee saith, that Luc. 10. 1. Iohn. 2.

Who

Whosoeuer is a friend to the worlde, is an enemie to Christ. These men are enemies to whosoeuer is not a friend to the world. How then can these mē holde of Christ? Christ saith: *We should pray still.* Luc. 18. These mē pray neuer. Christs Apostle saith: that Ephes. 5. *Couetousnesse, vncleannes, or securitie, should not be so much as once named among Christians.* These men haue no other talke but such. Finally, the whole course, and canon of scripture runneth, that christians should be; *Attenti, vigilantes, solliciti, instantes, feruentes, perseuerantes sine intermissione*: that is, Luc. 21. Mat. 24. Mic. 6. Rom. 11. Rom. 12. Mat. 10. *Attent, vigilant, carefull, instant, feruent, and perseuerant without intermission in the seruice of God.* But these men haue no one of these pointes, nor anie degree of any one of these points: but euerie one the cleane contrary. For they are neither attent to those things which appertaine vnto God, nor vigilant, nor solicitous, nor carefull: and much lesse instant and feruent: and least of all perseuerant without intermission: for that they neuer begin. But on the contrarie side, they are careless, negligent, lumpish, remish, key-colde, peruerse, contemning and despising, yea loathing, and abhorring all matters that appertaine to the mortifieng of themselues, and true seruice of God. What part haue these men then in the lot and portion of Christians, besides onely the bare name, which profiteth nothing?

16 And this is sufficient to shewe howe great and daungerous an impediment this careless senseless, and supine negligence is: to the reso-

lution

lution wherof we intreat. For if Christ require to
he perfection of this resolution, that whosoeuer
nce spieth out the treasure hidden in the field
hat is, the kingdom of heauen, & the right way Mat. 13.
o com to it) he shuld presently go and sel al that
e hath, and buy the field: that is, he shuld prefer
he pursute of this kingdome of heauen, before al
he commodities of this life, whatsoeuer: and ra-
her venture them al, than to omit this treasure:
Christ (I saie) require this as he doth, when wil
hese men euer be brought to this point, which
ill not giue the least part of their goods to pur-
hase that field: nor goe foorth of doore to treat
he bieng therof: nor wil so much as thinke, or
lk of the same: nor allow of him, which shall
ffer the meanes and waies to compasse it?

17 Wherfore, whosoeuer findeth himselfe
this disease, I would counsel him to read some
hapters of the first part of this booke: especial-
the third, and fourth, treating of the causes,
r which we were sent into this world: as also
he fift, of the account, which wee must yeeld to
od, of our times heer spent: and hesha therby
nderstand (I doubt not) the error and danger
e standeth in by this damnable negligence
herin he sleepeth, attēding only to those things
hich are meer vanities, and for which he came
ot into this world: and passing ouer other mat-
rs, without care or cogitation, which only are
importance, and to haue been studied and
ought vpon by him.

18 The

Hardnes of heart.

18 The third and last impediment that I purpose to handle in this booke, is a certain affection, or euil disposition in som men, called by the scriptures, hardnes of hart, or in other wordes, obstinacie of mind. Wherby a man is setled in resolution, neuer to yeeld from the state of sinne wherein he liueth, whatsoeuer shall or may be said against the same. And I haue reserued this impediment, for the last place in this booke, for that it is the last and woorst of al other impedimentes discouered before, containing all the euil in it selfe, that any of the other before rehearsed haue: and adding besides a most wilful, and malicious resolutiō of sin, quite contrarie to that resolution, which wee so much indeuour to induce men vnto.

Two degrees of hardnes of hart.

19 This hardnes of hart hath diuers degrees in diuers men, and in some much more greeuous than in others. For some are arriued to that high and cheefe obduration, which I named before in such sort, as albeit they well know that they are amisse; yet for some worldly respect or other they will not yeeld, nor change their course. Such was the obduration of Pilate, though he knew that he condemned Christ wrongfully: yet not to leese the fauor of the Iewes, or incur displeasure with his prince, he proceeded and gaue sentence against him. This also was the obduration of Pharao, who though he saw the miracles of Moises, and Aaron, and felt the strong hand of God vpon his kingdome: yet, not to seeme to be

Mat. 27. B

* *It seemed to be of weaknes rather than of such obduration as was in Pharao, or is spoken of heere.*

ouercom

ouercome by such simple people as they were: Exod.6.7.8
not that men should think he would be inforced
by any meane to relent, he perseuered still in his
wilful wickednesse, vntill his last, & vtter destru- Act. 26.27.
ction came vpon him. This hardnesse of hart was
also in king Agrippa, and Felix gouernor of Iew- B.
rie: who, though in their * *In these two also it seemeth rather to haue beene ignorance, than obduration. But the example is notably found in the Priestes, Scribes, & Pharisies, who euer opposed themselues against the preaching of Christ; and at the length put him to death.*
owne conscience theie
thought that Saint Paule
spake trueth vnto them:
yet, not to hazard their
credit in the world, they continued still, and pe-
rished in their owne vanities. And commonly
this obduration is in all persecutours of vertue, & *Persecutors.*
vertuous men, and especially of those that pro-
esse the truth: whom though they see euident-
ie to be innocent, and to haue the word of God,
and equitie on their side; yet to maintain their
state, credit, and fauour in the worlde, they per-
sist without either mercie or release, vntill God
put them off in the midst of their malice, and fu-
rious cogitations.

20 Others there are, who haue not this obdu- *A second degree of obduration.*
ation in so high a degree, as to persist in wicked-
esse directly against their own knowledge, but
yet they haue it in another sort: for that they are
settled in firm purpose to follow the trade, which
already they haue begun; and will not vnder-
stand the dāgers therof: but do seek rather means
to perswade themselues, and quiet their consci-
ences therein; and nothing is so offensiue vnto

them, as to heare any thing against the same. Of these men holy Iob saith; *Dixerunt Deo, recede a nobis, & scientiam viarum tuarum nolimus:* They say to God, depart from vs, we will not haue the knowledge of thy wayes. And the Prophet Dauid yet more expreslie; *Their furie is like the furie of serpents, like vnto cocatrices that stop their eares, and will not heare the voice of the inchaunter.* By this inchauntet he meaneth the holie Ghost, which seeketh by al meanes possible to charme thee from the bewitching wherin they stand, called by the wise man, *Fascinatio nugacitatis: The bewitching of vanitie.* But (as the prophet saith) *they will not heare, they turn their backs, they stop their eares, to the end they may not vnderstand: they put their hartes as an adamant ston, least they should heare Gods law and be conuerted.*

Iob. 21.

Psal. 57.

Sap. 4.

Zach. 7.

The harde harted Iewes

21 The nation of Iewes is peculiarly noted to haue beene alwaies giuen to this great sinne, as Saint Steuen witnesseth, when he said vnto their own faces; *You stifnecked Iewes, you haue alwaies resisted the holie Ghost.* Mening therby (as Christ declareth more at large) that they resisted the prophets, & saints of God, in whom the holie ghost spake vnto them from time to time, for amendement of their life: and for that through the light of knowledge which they had by hearing of Gods law, they could not in truth or shew, condemne the thinges which were saide, or ouoide the iust reprehensions vsed towards them: & yet resolued with themselues, not to obey or change the custom of their procedings: therfore fel they

Act. 7.

Mat. 5.

Luc. 11. 13.

in fine, to persecute sharply their reprehendors, wherof the only cause was hardnes of hart; *Induraverunt facies suas supra petram, & noluerunt reuerti*, saith God by the mouth of Ieremie: *They haue hardened their faces aboue the hardnes of a rocke, and they will not turn to me*. And in another place of the same prophet he complaineth grieuously of this peruersnes; *Quare ergo auersus est populus iste in Ierusalē, auersione contentiosa? And why then is this people in Ierusalem reuolted from me, by so contentious and peruerse an alienation, as they wil not heare me any more, &c?* And yet again in another place; *Quare moriemini domus Israel: Why wil you die, you house of Israel?* Why wil you damne your selues? Why are you so obstinate as not to hear: so peruerse, as not to learne: so cruel to your selues, as you will not know the dangers wherin you liue; nor vnderstand the miserie that hangeth ouer you? Ierc.5. Iere.8. Eze.18.

22 Doest thou not imagin (deere brother) that God vseth this kinde of speech not onlie to the Iewes, but also to many thousand Christians, and perhaps also vnto thy self many times euery daie for that thou refusest his good motions & other means sent from him to draw thee to his seruice: thou being resolued not to yeeld therunto, but to follow thy pursuit, what soeuer persuasions shall com to the contrarie? Alas how many Christians be there, who say to God daily (as they did who̅ I named before) *Depart from vs, we wil not haue the knowledge of thy waies*? How many be there, which abhor to hear good counsel? Fear & trem- Iob.21.

ble to read good bookes? Fly and deteſt the frequentation of godly company, leaſt by ſuch occaſion they might be touched in conſcience, conuerted & ſaued? How many be there, which ſaie with thoſe miſerable hard harted men, wherof the prophet ſpeaketh; *Percuſſimus fœdus cum morte, & cum inferno fecimus pactum: We haue ſtriken a league with death, and haue made a bargaine with hel it ſelfe.* Which is as much to ſay, as if they had ſaid; Trouble vs not, moleſt vs not with thy perſwaſions: ſpend not thy words and labour in vain: talk vnto others who are not yet ſetled: let them take heauen that will; we for our parts are reſolued; we are at a point; we haue made a bargaine that muſt be performed, yea though it be with hel, and death euerlaſting.

Eſai.28.

The deſcription of an hard hart. Pſal.75.

23 It is a woonderful furie, the obduration of an hard hart: and not without cauſe compared by the prophet (as I ſhewed before) to the wilful furie and rage of ſerpents. And an other place of ſcripture deſcribeth it thus; *Durus es & nervus ferreus ceruix tua, & frons tua ærea: Thou art hard harted, and thy neck is a ſinow of iron, and thy forehead is of braſſe.* What can be more vehemently ſpoke to expreſſe the hardnes of this mettal? But yet S. Barnard expreſſeth it more at large in theſe words; *Quid ergo cor durum?* And what is then an hard hart? And he anſwereth immediatly; A hard hart is that, which is neither cut by compunctiō, nor ſoftened by godlines; nor mooued with praiers; nor yeeldeth to threatning; nor is any thing

Eſai.48.

Lib.1.de conſid.ad Eug.c.2.

thing holpē, but rather hardened by chastening. An hard hart is that which is ingratefull to Gods benefits; disobedient to his counsels; made cruel by his iudgements; dissolute by his allurements, vnshamefast to filthines; fearelesse to perils; vncourteous in humain affaires: rechlesse in matters pertaining to God; forgetfull of thinges past; negligent in things present; improuident for thinges to come.

The explication of S. Barnards words.

24 By this description of S. Barnard appeereth, that an hard hart is almost a desperate and remediles disease, where it falleth. For what wil you do (saith this good father) to amēd it? If you laie the grieuousnes of sin before him; he is not touched with compūction. If you alledge him al the reasons in the world, why we ought to serue God, and why we ought not to offend, & dishonor him: he is not mollified by this consideration of pietie. If you would requeast him and beseech him with teares, euen on your knees: he is not mooued. If you threaten Gods wrath against him: he yeeldeeh nothing therunto. If GOD scourge him indeed: he waxeth furious, and becommeth much more hard than before. If God bestow benefits on him: he is vngratefull. If hee counsel him for his saluation; he obeieth not. If you tel him of Gods secret, and seuere iudgements, it driueth him to desperation & to more crueltie. If you allure him with Gods mercie: it maketh him dissolute. If you tell him of his owne filthines: he blusheth not. If you admonish him

of his perils: he feareth not. If he deal in matters towards men: he is proud and vncurteous. If hee deal in matters towards God: he is rash, light, and contemptuous. Finally, he forgetteth whatsoeuer hath passed before him towards other men, either in reward of godlines, or in punishment of sinners. For the time present, he neglecteth it, nor maketh any account of vsing it to his benefit. And of thinges to com, either of blisse, or miserie, he is vtterly vnprouident: nor wil esteeme therof, lay you them neuer so often, or vehemētly before his face. And what way is there then to do this man good?

The danger of an hard hart. Eccl. 23.

25 Not without great cause surely did the wise man pray so hartily to God; *Animæ irreuerenti, & infrenatæ ne tradas me: Deliuer me not ouer (O Lord) vnto a shameles and vnruly soul.* That is, vnto a hard, and obstinate hart. Whereof he giueth the reasō in another place, of the same book; *Cor enim durū habebit male in nouissimo: For that an hard hart shalbe in an euil case at the last day.* Oh that al hard harted people would note this reason of scripture! But S. Barnard goeth on, & openeth the terror hereof more fully, when he saith; *Nemo duri cordis salutem vnquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum.* There was neuer yet hard harted man saued, except God by his mercie did take away his stonie hart, and giue him a hart of flesh, according to the prophet. By which words Saint Barnard signifieth, and proueth out of the

Eccl. 3.

Lib. 1 de cōsid. c. 1. Eze. 36.

pro-

prophet, that there are two kindes of hartes in men, the one a fleshy hart, which bleedeth if you but pricke it: that is, it falleth to contrition, repentance, and teares, vpon neuer so small a check for sinne. The other is a stonie hart, which if you beat and buffet neuer so much with hammers, you may assoone breake it in peeces, as either bend it, or make it to bleede. And of these two harts in this life dependeth al our miserie, or felicitie for the life to come. For as God when he would take vengeance of Pharao, had no more grieuous way to do it, than to saie; *Indurabo cor Pharaonis: I will harden the hart of Pharao.* That is (as Saint Austen expoundeth) I will take away my grace, and so permit him to harden his owne hart: so when he would shew mercie to Israell, he had no more forcible meanes to expresse the same, than to saie: *I will take awaie the stonie harte out of your flesh, & giue you a fleshie hart in steed thereof.* That is, I will take away your hard hart, and giue youa soft hart, that will be mooued, when it is spoken to. And of all other blessings, and benefits, which God doth bestowe vpon mortall men in this life, this soft and tender hart is one of the greatest: I meane such an hart as is soone mooued to repentance: soone checked and controlled: soone pearsed: soone made to bleede: soone stirred to amendment. And on the contrarie part, there can be no greater curse, or malediction laid vpon a Christian, than to haue an hard and obstinate hart, which heapeth euerie

Two kindes of harts in men, with their properties.

Exo. 4. 7. 14 *Aug. p.* 18. *super exod. & sermo.* 88 *de temp.*

Ezec. 36.

day vengeance vnto it selfe, and his maister also. S. Paul saith it is compared by the Apostle vnto
Heb. 6. the groũd which no store of rain can make fruitful, though it fall neuer so often vpon the same; & therfore he pronounceth therof: *Reproba est, maledicto proxima, cuius consummatio in combustionem.* That is, *It is reprobate and next doore to malediction, whose end or consummation must be fire and burning.*

26 Which thing being so, no maruel though the holie scripture do dehort vs so carefully from this obduration and hardnes of hart, as from the most daungerous and desperate disease, that possible may fall vpon the Christian, being in deed
Heb. 6. (as the Apostle signifieth) the next doore to reprobation it selfe. S. Paul therefore crieth; *Nolite*
Eph. 4. *contristari, nolite extinguere spiritum Dei: Do you not*
1. Thes. 5. *make sad, do you not extinguish the spirit of God,* by obduration, by resisting and impugning the same.
Heb. 3. Again; *Non obduretur quis ex vobis fallacia peccati: Let no man be hard harted among you through the deceit of sin.* The prophet Dauid also crieth; *Hodie si*
Psalm. 95. *vocem eius audieritis, nolite obdurare corda vestra: Euen this day, if you heare the voice of God calling you to repentance, see you harden not your hearts against him.* Al which earnest speeches, vsed by Gods holy spirit, doo giue vs to vnderstand, how carefully we haue to flie this most pestilẽt infection of a harde hart: which almightie God by his mercie giue vs grace to do, and indue vs with a tender heart towards the full obedience of his diuine maiestie: such a soft hart (I saie) as the wisemã desired, whẽ

he

he said to God; *Da seruo tuo cor docile: Giue vnto me thy seruant (O Lord) an heart which is docible, & tractable to be instructed:* such an hart as God himselfe describeth to be in all them whom hee loueth, saieng; *Ad quem respiciam, nisi ad pauperculum & contritum corde, & timentem sermones meos? To whom will I haue regard, or shew my fauour, but vnto the poore and humble of hart, vnto the contrite spirite, and to such as tremble at my speeches?* 3. Reg. 3. Esai. 66.

27 Behold (deere brother) what an hart God requireth at thy hands. A little, poore and humble hart: (for so much importeth the diminitiue *Pauperculus*) also a contrite hart for thine offences past; and an harte that trembleth at euerie word that commeth to thee frō God, by his ministers. How then wilt thou not feare at so manie wordes, and whole discourses as haue bene vsed before, for thine awakening, for opening thy peril, for stirring thee to amendment? Howe wilt thou not feare the threats, & iudgements of this great Lorde for thy sin? How wilt thou dare to proceed any further in his displeasure? How wilt thou refer this resolution anie longer? Surely the least part of that which hath beene saide, might suffice to moue a tender hart, an humble, and contrite spirite, to present resolution and earnest amendement of life. But if al togither cannot mooue thee to doe the same: I can saie no more, but that thou hast a verie hard harte indeede: which I beseech our heauenly father to soften for thy saluation, with the precious hoat bloud

of

of his onely sonne, our sauiour, who was content to shed it for that effect, vpon the crosse.

28 And thus nowe hauing saide so much as time permitted me, concerning the first generall part required at our hands for our saluation: that is, concerning resolution, appointed by my diuision in the beginning, to be the subiect or matter of the first booke, I will ende here: deferring for a time the performaunce of my purpose for the other two bookes, * vpon the causes, and reasons set down in an aduertisement to the reader, at the verie first enteraunce vnto this booke: nothing doubting, but if God shall vouchsafe to work in any mans hart by meanes of this booke, or otherwise this first point of resolution, the most hard of all other: then will hee also giue meanes to perfect the worke begun of himselfe, and will supplie by other waies, the two principall parts following: that is, both right beginning, & constant perseuerance, whereunto my other two bookes promised, are appointed. It will not be harde for him that were once reformed, to finde helpers and instructors ynow, the holie Ghost in this case being alwaies at hande there want not good bookes, and better men (God be glorified for it) in our owne countrie at this daie, which are well able to guide a zealous spirite in the right waie to vertue, and yet (as I haue promised before) so meane I (by Gods most holy helpe and assistance) to sende thee (gentle reader) as my time and habilitie will permit, the other

The conclusion of this whole booke.

B.

* *As may appeare in my preface to the Reader.*

B.

* *Which was, for that either time or health or libertie did not permit.*

Phil. 2.

the two bookes also: especially, if it shal please his diuine maiesty to comfort me therunto, with the gain, or good of any one soule by this which is already done: that is, if I shal conceiue or hope, that any one soule, so deerly purchased by the precious blood of the son of God, shall be moued to resolution by any thing that is here saide: that is, shall be reclaimed from the bondage of sin, and restored to the seruice of our maker and redeemer: which is the onely end of my writing, as his maiestie best knoweth.

29 And surely (gentle reader) though I must confesse that much more might be saide for this point of resolution, than is here touched by me, or than any man can well vtter in any competent kind of book or volume: yet am I of opinion, that either these reasons here alleaged are sufficient, or else nothing will suffice, for the conquering of our obstinacie, and beating down of our rebellious disobedience in this point. Here thou maiest see the principal arguments inducing thee to the seruice of God, & detestation of vice. Here thou maiest see the cause and end why thou wast created; the occasion of thy comming hither; the things required at thy hãds in particular; the account that will be demaunded of thee; his goodnes towards thee; his watchfulnesse ouer thee; his desire to win thee; his reward if thou do well: his infinite punishment, if thou doe euill: his callings, his baites: his allurementes to saue thee. And on the contrarie part, here are discouered

The effect of that which hath bene saide in this booke.

In the first part.

In the second part.

vnto

vnto thee the vanities and deceits of thoſe impe
diments, hinderances, or excuſes, which any way
might let, ſtaie or diſcourage thy reſolution; the
feigned difficulties of vertuous life are mooued
the conceited feares of Gods ſeruice are taken a
waie; the alluring flatteries of wordlie vaniti
are opened; the fooliſh preſumption vpon God
mercie; the daunger of delaie; the diſſimulatio
of ſlouth; the deſperate perill of careleſſe & ſton
hartes are declared. What then wilt thou deſir
more to moue thee? what further argument wil
thou expect to draw thee from vice and wicked-
neſſes, than all this is?

30 If all this ſtirre thee not, what will ſtir thee
(gentle reader) if when thou haſt read this, thou
laie downe thy booke againe, and walk on thy
careleſſe life as quietly as before; what hope (I
beſeech thee) may there bee conceiued of thy
ſaluation? Wilt thou goe to heauen, liuing as
thou doeſt? It is impoſſible. As ſoone thou
maieſt driue God out of heauē, as get thither thy
ſelfe in this kind of life. What then? Wilt thou
forgoe heauen, and yet eſcape hell too? This is
leſſe poſſible, whatſoeuer the Atheiſtes of this
world doe perſwade thee. Wilt thou deferre the
matter, and thinke of it hereafter? I haue tolde
thee my opinion hereof before. Thou ſhalt ne-
uer haue more abilitie to do it, than now, and (it
may be) neuer halfe ſo much again. If thou refuſe
it now: I may greatly feare, that thou wilt be re-
fuſed hereafter thy ſelfe. There is no waie then
ſo

good (deere brother) as to doe it presently
hiles it is offered. Break from that tirant which
eteineth thee in seruitude, shake off his chains;
ut asunder his bonds; run violently to Christ,
hich standeth readie to imbrace thee with his
mes open on the crosse. Make ioiful all the Luc.15.
ngels and court of heauē with thy conuersion,
rike once the stroke with God againe, make a
anly resolution: saie with the old couragious
uldier of Iesus Christ, S. Ierom: If my father
ood weeping on his knees before me, and my
other hanging on my neck behind me: and all
y brethren, sisters, children, kinsfolkes howling *A notable saying of S. Ierome.*
n euerie side to retain me in sinful life with thē:
woulde fling my mother to the ground: despise
l my kindred: runne ouer my father, and tread
im vnder my feete, thereby to runne to Christ
hen he calleth mee.

31 Oh that we had such harts as this seruant
f God had: such courage, such manhood, such
ruent loue to our maister. Who would lie one
aie in such slauerie as we doe? Who would eate
uskes with the prodigall sonne among swine,
eing he maie returne home, and be so hono-
bly receiued & intertained by this old father:
aue so good cheere and banketting: and heare
great melodie, ioy and triumph for his return?
saie no more herein (deere brother) than thou
rt assured of, by the word and promise of Gods
wn mouth: from which can proceede neither
lshood nor deceit. Return then I beseech thee:

lay

lay hand first on his promise, who wil not fail thee; run to him now he calleth, whiles thou hast time; and esteeme not all this world worth a straw in respect of this one act: for so shalt thou be a most happie, and thrise happie man, and shalt blesse hereafter the hour and moment that euer thou madest this blessed resolution. And for my part (I trust) shal not be void of some portion of thy felicitie. At leastwise I doubt not, but thy holy conuersion shall treat for me with our common father, who is the God of mercies, for remission of my manifold sinnes, and that I may serue, and honor him togither with thee, all the daies of my life; which ought to be both our petitions, and therefore in both our names, I beseech his diuine maiestie to grant it vs: for euer and euer.

Amen.

The end of this booke of Resolution.

A TREATISE
ENDING TO PACIFI-
ATION: BY LABORING
IOSE THAT ARE OVR ADVERSA-

ries in the cause of RELIGION, to receiue the GOSPEL, and to ioyne with vs in profession thereof.

By EDMVND BVNNY.

Hosea. 3. 45.

The children of Israel shall sit a great while without king, without Prince, without sacrifice, without image, without Ephod, and without Teraphim. But afterward the children of Israel shall be conuerted, and seeke the Lord their God, & David their king: and in the latter dayes they shall worship the Lord, and his louing kindnesse.

¶A TABLE DECLARING THE EFFECT AND METHOD of the Treatise following.

- *This treatise following consisteth.*
  - *In the former of which there is set downe matter to moove them: that is,*
    - *First, on our partes it is declared, that if we should turn vnto them,*
      - *The inconuenience very great,*
        - *First, in matters concerning religion. Sect. 2.*
        - *Then, concerning our ciuill estate. Sect. 3.*
      - *The benefit that we should get therby, would be very litle. Sectiõ. 1.*
    - *Then, on their partes it is declared likewise, that if they should ioin in profession with vs,*
      - *The benefit that they should get therby, wer great,*
        - *First, in matters of religion. Sect. 4.*
        - *Then, as touching their ciuill estate. Sect. 5.*
      - *The inconueniences very smal: cõcerning which,*
        - *First, it is declared, what they are. Sect. 6.*
        - *Then, of how smale importance they are, which is declared,*
          - *First, in them al generally. Sect. 7.*
          - *Then more specially in the doctrine of iustification. Sect. 8.*
  - *Some that chiefly respect their person: which also are two.*
    - *One, that proceedeth from regard of their credite: which so they think should be ouerthrowne. Sect. 9.*
    - *The other ariseth from their bodily punishment: wherin they thinke we deale hardly with them. Sect. 10.*
  - *Some that are of lesse importance.*
    - *One, that doth somwhat respect their cause likewise: which is, that our translations of*
      - *First, there is a breefe recital of those points of doctrine, for which we are charged to haue trãslated so corruptly. Sect. 11*

Of two principall parts.

In the latter such lets are remooued as are woont to hinder: of which there be two special sorts:

One, that is of special force with manie, and most of al hindereth those that stay vpon conscience in deede: which is, that if they should ioine with vs, they fear that therby they should depart from the Church. Cõcerning which,

First, the hardnes of the matter is vnfolded. Which is done by shewing

Of which likewise there are

the holy scriptures are now (in their iudgement) found to be so far frõ the truth of the text, that it semeth to thẽ, that we haue not the word of God amõg vs, to direct vs in this our profession, as heertofore it was thought that we had. Concerning which

Then is declared, how it may very easily appeere, that the matter is not so great as they pretend

First, by consideration of certaine general points to them al belonging. Sect. 12.

Then by a more special treatise of euerie one apart by it selfe. Sect. 13.

First, how they are deceiued: which is, for that they do not rightly conceiue,

Either what the Church is, Sect. 14.

Or what it is to depart from it. Sect. 15.

Thẽ, how the error may be amẽded: which is, by right vnderstanding,

What the Church is. Sect. 16.

What it is to depart from the same. See. 17

Then the resolution thereof is gathered: which is, that of departing altogither from the Church, there ought to be at al no question among vs; but onlie who are the true members of that Church that we al are of. In which point, so long as the questiõ is but betwixt vs and them, the aduantage is wholy and onlie ours. Sect. 18.

THE TREATISE TENDING TO PACIFICATION.

TO perſwade or mooue others to the truth of Religion, that being as yet by preiudice deceiued, cannot perſwade themſelues to bee ſo ſhorte thereof as they are, hath beene, and euer muſt bee in all ages ſo needefull an argument as that many do gladlie beſtowe their labour therein. Of which, as other ages haue euer giuen ſufficient teſtimonie; ſo this of ours doth moſt plentifully witneſſe the ſame: being ſo much more fruitfull and aboundant therein, as it hath pleaſed God to bleſſe it with ſo rare and ſingular a light of the truth, as (to our knowledge) he neuer yet bestowed on others. Therfore among vs alſo there are, and thoſe verie manie, that haue taken this argument in hand, and haue done ſo well therin, that God is glorified, the church is increaſed, & themſelues haue gottē a reuerend eſtimation among the people of God therby. So commeth it to paſſe, that whatſoeuer I ſhal do therin, according to the ſmall talent that God of his goodnes

hath bestowed on me, may seeme to be needles and as it were to come out of season, when the church is so well stored alreadie, with such perswasion; & others long since, seem to themselues halfe cloied therewith. Neuertheles, seeing that nowe I was purposed to get foorth this booke of Resolution that goeth before, which so treateth of godlines of life, that (in a maner) it maketh no mention of knowledge of faith (as also it appeareth that the author himself was (in som things) of a cõtrarie iudgemẽt to vs therin) I thought the case it selfe to be such, as that it behooued me to say somewhat thereof, as before in the preface I haue declared. The effect wherof is no more but this; first, to shew that there is verie reason why they should ioin in profession with vs: & then to declare in what sort to remoue such thinges as most do hinder the weaker sort. The reason why they ought to ioin in professiõ with vs, is for that it becommeth and behoueth the church of God (in many respects) to be at vnitie in it selfe; and yet the case so standeth in this matter, that we are not able in our profession to yeld vnto them, but they very well may, and of dutie ought to accord vnto vs. It becommeth and behoueth the church of God to be at vnitie in it selfe, for many good and substãtiall causes, that it needeth no conformation at all: insomuch that it shal not be needeful to bestow any labour in the prouing of it. The other is not so fully concluded of all and yet notwithstanding we doubt not, but we haue

The principall parts of this treatise.

haue ſufficient ground-work to be perſuaded therein as we are - The reaſon why we may not yeeld vnto them, is for that there can be no other account made of the matter, but that the benefit we ſhould get thereby, would be verie little; and the inconuenience that commeth withal, marueilous great. The benefit that wee ſhould get thereby, ſeemeth to reſt but only in a certaine perſuaſion; that we ſhould be in better caſe, than now we are. For whether we ſhould be ſo or not, that muſt needs (as yet) lie in queſtiō betwixt vs. But this is verie true in deed, that if wee were of their profeſſion, then ſhould we be with thē perſuaded, that our eſtate were ſo much the better. And our eſtate would then ſeeme to be bettered, both for the certaintie of our ſaluation in the world to come: and in ſome things that do concern this preſent life. For as touching our ſaluation, we ſhould account our ſelues more ſure of it: becauſe that thē we ſhould imagin our ſelues to haue the mediation and help of Angels, and ſaints in heauen; and the benefit of our own and other mens merites on earth: whereas by the profeſſion that now we are of, wee ſo reſt in Ieſus Chriſt alone, that wee ſeeke for no helpe by any of thoſe. And if Ieſus Chriſt be not onely ſufficient to work our ſaluation (which themſelues do neuer denie) but alſo ſufficient in himſelfe, not going out of his own perſon for anie part of his ſufficiencie, but keeping onlie to his own merits and mediation, hauing no reſpect at

Why we may not ioine with them.

What is the benefit that we might ſeem to get by their profeſſion.

What benefit we ſhould haue towards our ſaluation.

al to the mediation or merits of anie others (which alſo I think verie few of them will denie, though when they haue granted it, they are faine ſomtime to borrow it again, to eſtabliſh the doctrin of thoſe other helps) what ſpecial aduãtage is it to vs, for to haue any mo beſides, when wee haue inough and inough onelie in him? For although it were not il to mingle anie other with him (which at this preſent we will not vrge) yet if it be but more than needeth, it can be no ſpeciall benefit to vs. He that hath wel dined alreadie, can verie litle be holpen by more plenty of meat, be it neuer ſo good, and otherwiſe welcome vnto the taſt. Now that Chriſt is ſufficient, euẽ in himſelfe, without the help of any other, if it be not in the ſcripture ſo plainlie ſet downe, & ſo deriued through all antiquitie in the iudgement of any, but that ſtil they wil hold it needful to ſeek vnto others ſo far as before they were wont to do: neither wil we labor at this preſent to make it plainer. Things that doo belong to this preſent life, wherein it might ſeeme our eſtate might be bettered, are of two ſpecial ſorts; whereof ſome concern our inward; and one other concerneth our outward gouernment. Our inward comfort may ſeeme might be increaſed vnder that profeſſion, two principal waies. Firſt, that then wee need not fear the excommunication or curſe of the biſhop of rome, vnder which wee are now, & long haue bin; thẽ for that they haue a more copious repreſentation (as they take it) of heauenly com-

What benefit we ſhould haue in matters concerning this preſent life.

Firſt of inward comfort.

omforts than we; for that in ſacramẽts, & cere-
nonies they far exceed vs; and haue that vſe of i-
nages alſo, whereas we haue none at all. Firſt
herefore concerning the Popes curſe, we do not
nde it now to be of that force, that heretofore
e thought it to be; neither by the word of God;
either by experience it ſelfe. And if we haue lit-
le cauſe to feare it, and then (proportionablie)
eare it as litle; ſurely it were no great pleaſure to
ny of vs, to be deliuered from the hurt thereof,
hat doth not hurt vs; nor from the feare of that,
hereof we ſtand in no feare at al. As for the ſpi-
ituall cenſure of the church, rightly proceeding
gainſt any, we know it is to be feared in deed, of
hoſe whom it toucheth. But we are long ſince
erſwaded, that we can ſo diſtinguiſh betwixt
heſe two, that we neede not take the one for the
ther. Then as touching thoſe further repreſen-
ations of ſpirituall comfort (ſuch as they are)
hich they (I grant) haue mo than we, we find
o ſuch ſubſtance in any of them (neither in that
hey haue both ſacraments, and ceremonies mo
han we; neither in that themſelues alone haue al
he images, and we are vtterly void of any) but
hat we may thinke our ſelues to be wel already,
ith thoſe that we haue, although of our owne
ort we haue none at all: & can further hope like-
iſe, that if themſelues had no mo than we, their
nward comfort ſhould be ſo much the greater.
or if in the examination of them, it ſhould fall
ut, that they haue no ſufficient ground-work in

the word of God (as we are sure, that they haue there no warrãt at al) thẽ are they but very cold, and desperate comforts, & neuer yeeld any soũd comfort at all. For though we are not in any doubt, but that they are in other respects very il, as they are vsed by them: yet nowe wee say no more but this, that (al things considered) we find so little comfort in them, that we need not think the want to be great, nowe that we are without them: nor that it were any great benefite for to obtaine them. The benefit that in outwarde gouernment we should get thereby, is more than this, that so we should be vnder the gouernment of the Bishop of Rome: which howe good it should proue, I am not able certainely to saie. But if first we should esteem therof by reason, we may very wel doubt, that no one man were able to gouern vs well, that should rule all the worlde besides: notwithstãding al the vnder magistrates that could be appointed: and that although some one man could do it, by his rare & singular wisedom (which notwithstãding wer such a thing, as neuer was yet) yet that it were in no wise conuenient for so many, & all the whole to hang vpon one; and such an one too, as might somtime be so weak a man to beare such a burden, that many others vnder his gouernmẽt, might be soũd much more stronger than he. Then if we come vnto experience, & lay before vs in what sort he gouerned vs before when as hee had vs vnder his gouernment; or in what sort he gouerneth yet,

Then of outward gouernment.

those

thoſe that abide vnder his obedience; whether any thing may be ſaid more hardly or not, as yet I ſay not; but ſurely thus much we maie bee bold to abide by, that in compariſon of the gouernment vnder which we are now, it were no verie ſingular benefit to be holpen back to that other again. So for ought that yet appereth, we cannot ſee, that anie great benefit could come vnto vs, if we ſhould turn to their profeſſion.

What inconuenience might come therby.

2 What inconuenience might come thereby, is a thing verie hard to be fullie gathered, being ſo great, and ſo diuers withall, as in our iudgement it ſeemeth to be. Where firſt of all we cannot like that we ſhould be ſo much depriued of the ſcriptures themſelues, as vnder them we wer partly by the lawes that they made againſt ſuch as ſhould read them, otherwiſe than themſelues thought good; and partly, for that they doe ſo much inhibite al tranſlatiõs in our vulgar toong. Which one thing onely we take to boad verie much ill, and whatſoeuer after inſueth, to come almoſt only of it. For the inconueniences, that we are perſuaded would come in thereby, would be, as we take it, manie and great; ſome in matters of religion, others as touching our ciuil eſtate heere in this life. In matters of religion; firſt we doubt that our ſelues ſhould be much thereby corrupted, and be occaſion to manie others, to fall to the ſame corruption likewiſe; then alſo, that on the conſciences of manie, there ſhould be laid ouer greeuous burdens. Our

Inconueniences in matters of religion.

ſelues

selues might bee corrupted by their profession two principal waies: in the estimation of Gods goodnes to vs, and in the performance of our dutie to him. The goodnes of God toward vs, is infinite; but now we haue to enter no further into the consideration thereof, than to this present purpose doth appertaine. And that is onely in these two thinges, first in the worke of our redemption; then, in his prouidence towardes vs in other matters. In the work of our redemption, Christ hath both satisfied for vs to the iustice of God; and therewithall himselfe directeth vs towardes the attaining therof. In both these pointes we doubt verie much, that by ioyning with them in their profession, we should be found blasphemous to God, and verie hurtfull to our own soules health; first, in ioining (and that no further, than their selues do) either the sufferinges, or els the good works, of anie of the saintes in heauen or on earth, with the sufferings and merits of Christ; then by helping our selues vnto it, by the mediation of Angels, or saincte, or by the doctrine of men on earth, only so farre as themselues do it; and not seeking the same alone by the mediation of Christ, and by the written word of God. For we take the satisfaction of Christ, his mediation & word to be such as that, no other satisfaction, mediation, or word can be found anie thing meet to be so farre matched withall. Againe, we find not, that the worke of redemption that is wrought in Chri

How it were dangerous in the worke of our redemption to be of that profession with them.

s auailable to the ſaluation of any, but onely
of thoſe, that ſo cleaue vnto it, that they vtterly
enounce all other helps whatſoeuer they are.
In the former therfore, we ſee not how it may be
uoided, but that needs we muſt be foũd to haue
done great diſhonour to Chriſt; in the other we
re perſuaded, that we ſhould clean ouerthrow
our own ſaluation. Concerning the prouidence
of God towardes vs in other matters, their pro-
eſſion (we feare) would lead vs ſomwhat aſide,
nd teach vs to attribute manie of thoſe things
hat fall out among vs, to ſome other than God
lone, ſomtime vnto creatures as the Angels,
nd ſainctes in heauen, or to the power of man
n earth; and ſomtimes to a fiction of mans de-
iſe, as fate or fortune. And although wee wil-
ngly grant, that in diuers of theſe, they vſe ſuch
mitation withall, that it ſeemeth they would
e loth for to go ouer-far therin; yet, going but
farre as they doe in their common profeſſion,
e ſee not how we could auoid it, but that if we
ould ioyne with them therein, we ſhould bee
rre amiſſe perſwaded in that comfortable do-
rine of Gods moſt gratious prouidence to-
ards vs. In the performance of our duetie like-
iſe, we doe not perceiue, but that we ſhould be
erie far wide frõ that which in truth wee ought
do. For whereas God onely hath made vs, re-
eemed vs, and giuen vs whatſoeuer wee haue,
nd therefore we owe all vnto him, and that by
eſus Chriſt our Lord: their profeſſion notwith-
ſtanding

How in the doctrine of Gods prouidence.

How in performance of our duetie to God.

ſtanding is, to yeeld their thankes and ſeruice a-
gain (in diuers caſes) to ſome Angel or Sainct, as
though that from them, or by their good means
they had receiued the thinges which they haue.
Whereas notwithſtanding to make anie other
mediators in ſuch reſpect, though it be not with
Chriſt betwixt God & vs, but onely vnder Chriſt
betwixt him and vs, is either directly againſt, or
without the warrant of the word of God: Then
alſo, although they doe not direct our duetie, nor
anie part therof to anie other than God, yet they
teach vs to doe vnto him diuers thinges that wee
find not in the written word. Wherin although
they can aſſure vs that the church hath ſo ordei-
ned, yet wee ſee no ſufficient warrant therein;
when as themſelues wil not denie, but that the
greateſt multitude of the people of God in all a-
ges, haue beene ſomtime deceiued; and the
written word both preciſelie chargeth vs to do
nothing to God but what he appointeth, and be-
ſides accurſeth all thoſe that ſet vs a worke in a-
nie thing els. Thoſe others that might be cor-
rupted by vs, are all thoſe, that by our exampl
ſhould take occaſion to doe likewiſe: either ſuch
as preſently liue beſides vs; or the generatio
that after followeth. For we know by experienc
of times, that of thoſe that liue togither, on
doth caſt his eie to another, euerie nation vnt
the people that doth dwell about them, & mak
the doings of others a rule for them to walk by
and the ſame in the ſeruice of GOD as muc
(almoſ

How others might be corrupted by vs.

(almoſt)as in anie thing elſe. Children likewiſe and the race that ſuccedeth others, doe readilie followe, as their forefathers haue gone before them;for the moſt part little regarding, whether it be right or wrong; but ſufficiently contenting themſelues,if they walk but ſo as their anceſtors haue done before.If we therefore ſhould giue an ill example to anie of theſe, either in leading thē to doe ſuch things in the ſeruice of God,as were offenſiue to him; or elſe no more, but teaching them in like ſort to venture in ſo weightie a matter: how ſhould we be able to excuſe our ſelues, but that wee haue giuen them iuſt cauſe of offence,in laieng ſuch a ſtūbling ſtone in the way, that we ſee they are diſpoſed to walke? And though by the grace and goodnes of God, they ſhoulde be more warie, and not ſtumble thereat; yet were our fault nothing the leſſe,and for to be eſteemed no leſſe than murder before him: as Chriſt himſelfe we know pronounceth an heauy ſentence againſt all thoſe, by whom there commeth offence to anie; that *It were much better for him,that a milſtone were hanged about his neck, & he caſt into the bottom of the ſea, than to offend the leaſt of them all that beleeue in him.* Thoſe heauie burdēs I ſpake of, which they lay on the conſciences of many,are of two ſorts; ſome that appertaine generally to all;and others that appertain properly to ſom.Thoſe that appertain generally to all, are eſt thoſe heaps of traditiōs & ceremonies which ey haue abundantly laide vpon all men, calling

What burdens hereby are laide on the conſciences of men.

Traditions.

ling them the traditiõs of the church, and teach, that all are bound of conscience, inuiolably to keepe and obserue them euerie one. Of which sort, though some be sorted vnto certaine principall feastes and times of the yeare; yet others there are, that so commonly haunt euerie weeke, and almost euerie daie; and are so plentifully powred out, throughout our whole life, almost in all thinges that we are to take in hand, that it is not possible for any to walke vprightly therin, nor euer sufficiently to attend the greater things of the law of God. Then also it is an heauie burden that all men are bound, so to cõfesse as they require, both for that they must disclose vnto them the verie secretes of their heartes; and are bound to reckon vp all their sins, so farre as possibly they can remember; else that they are excluded from all hope of forgiuenesse. Whereof, the one is verie greeuous, and abhorring the nature of the best men that are; the other more, than anie man can at anie time find, that he hath done fully indeed; both which are vnknowen to the word of God (and therefore needeles) and yeeld no way of forgiuenesse at all; but onely a waie to torment the parties, and for themselues to practise vppon. These that are more proper to some, are cast vpon them diuersely; sometimes vpon some speciall occasion; sometimes by reason of that kinde of life, that the parties are entered into. Of the first I note but one: that is, the burden that they lay vppon those, which haue

Auricular confession.

con-

confeſſed their ſins vnto thē. Which commonly they call penance, and euer lightly hath one of theſe faultes: either that the penance it ſelfe is wrong (being for the moſt part) either rigorous or friuolous; or elſe that the parties are taught to ſeeke out forgiueneſſe therein. Of that which is caſt vpon others, by reaſon of the trade of life, that they are entred into, I note theſe two principall braunches: Firſt thoſe obſeruances, that they bind their regulars to; then the vow of ſingle life, whereunto they binde their whole clergie, and certaine others neere to that order. The former of which (omitting to ſpeak of the worſt of it) yeeldeth nought elſe but a fruitleſſe labor, ſuch as God neuer accepteth for any part of his ſeruice at all, and yet oft times verie tedious and painefull in it ſelfe, if they followe their rule indeed, and coaſt not ouer ſome nearer waie: the other is full of foule pollutions without, and intollerable burninges within, ſuch as all forced virginitie hath euer yeelded.

Penance.

Rules of their obſeruants.

3 But in matters of religion (it may bee) the controuerſies ſeeme ſo doubtful, that we cannot charge them with any ſuch inconuenience on their ſide, but that in their iudgement they think themſelues able to turne it ouer to vs againe, as facilie as we did laie it to their charge before. And we alſo will be content, to ſet by a religion for a ſeaſon, and all matter of faith whatſoeuer, if in that reſpect there were no inconuenience at all to be feared: and now conſider thoſe things alone

What inconueniences woulde come in thereby as touching our ciuill eſtate.

alone that doe concerne our ciuill estate here in this life; not perswading our selues to the contrary, but that diuers there are, that would be content to ioine with them in matters of religion, if thereby they should bring to themselues no inconuenience in this. For diuerse indeede doe not so much respect religion, or look not so narrowly to the diuersitie of these professions, but that they can be reasonably wel content with either, if in other thinges they haue their mindes contented. Be it therefore, that whatsoeuer their profession be, yet shall they haue many of those that now are with vs to ioine with them, if in this point there be found no lawfull impediment, or matter to staie them. But here, euen at the first, appeareth a mightie let: which is, that no man (we thinke) can be of that profession, vnlesse he bee vnder that gouernment too. Coulde their Church, and court be sundered; coulde their religion and regiment be parted, the one from the other; then indeede I thinke that (with many) much might be done: but when as these goe so close togither, that no man can professe the one, but that hee must be vnder the other, that goeth (as we take it) somewhat hard with many, that otherwise would find no scruple at all. And two things there be, wherein we thinke we haue very good cause to finde our selues greeued in that respect: one, that they extende the authoritie thereof, so farre foorth as they are woont to doe: the other, that they will seeme to

do it vpon ſuch ground as they pretend. They ſtretch out their authoritie we thinke ouer farre; firſt, againſt al thoſe that are in ſoueraign authoritie in their own ſeueral countries or kingdoms; then againſt al other inferior perſons generally. With princes, and thoſe that are in higheſt place in their ſeueral ſtates, we think they are a great deal too bold, both in abaſing them ſo much as they do; and that they do ſo much intermeddle in the gouernment of themſelues, and their people. They abaſe them (we think) ouer far; when they aduance themſelues aboue them: and make thoſe that are the Lords annointed, to do her ſeruile obeiſance vnto them. How much higher than kinges and princes, and the greateſt ates of Chriſtendome beſides, the Biſhops of ome haue cleimed to be, and according (when opportunitie hath ſerued) haue taken vpon them, a thing ſo very manifeſt, that I need not to y thereupon; eſpecially when as the remembrance therof is ſuch, as I think manie of themues are loath to hearc of, and ſo might be ſomhat irkſome vnto them. Againe how far they ue made the greateſt potentates that are; not much to ſubmit as to caſt downe (in moſt ſere and abiect maner) themſelues before them, oft as they were faine to ſeek vnto them, is ewiſe ſo commonly known, & ſo bitter withthat they do not much vrge vs to cal the ſame remembrance again. In matters of gouernmēt y meddle too farre, ſomtimes at home; but

Abuſe of their authoritie againſt ſoueraign magiſtrates.

Abuse of their authoritie with others.

especially and chiefly abroad. At home they meddle too far in matters of gouernment, when as they take vpon them more than appertaineth to the office of a bishop, ouer-ruling the states of Italie as they think good; inhibiting them to doo otherwise than standeth with their pleasure; and inioining them to do, as they prescribe.

At home.

Abroad.

Abroad we think they intermedle too far, not only when they deal in ciuil cases; but whensoeuer they meddle with ecclesiastical also by the way of authoritie, taking vpon them to command. But now to keepe onelie to that, whereby they trouble our ciuil estate, we doo think they are ouer grieuous, and that beyond al equity & right, both to those that willingly take in good part whatsoeuer the Pope doth vnto them; & to those likewise, that somtimes vse their own libertie. For as for those that remaine in ful obedience vnto him, both he frameth them to gouern as pleaseth him; and besides that he erecteth his owne seat aboue theirs, that so there may bee a readie way, stil to appeale from them vnto him and to do in their states whatsoeuer else he thinketh good. As for those that more freely vse their own authority with them oft times hath he dealt more roughly; accursing their persons: interdicting their land; and arming their owne subiects against them. With inferior persons, yea & with all generally, the Pope (as we take it) dealeth not hardly, when either the traileth them so far from home, in verie combersome, chargeable, & dan-

Ouer his friends.

Against those that withdraw themselues from his gouernment.

Trailing them foorth into chargeable & dangerous iourneies.

gerous

gerous iourneis, either in the waie of penance, to the holy land, to Saint Peter in Rome, or to ſome ſuch like; or to followe their ſutes in lawe before him as in many caſes he did, and yet doth; or elſe at home doth impoſe vppon them thoſe grieuous exactions that he is accuſtomed to doe, vtterly beyonde all meaſure and meane: or in thoſe places that are for paſtors, to ſet Italians to reape the commoditie that commeth therby, that neuer ſo much as come at their charge, or being of a ſtrange language themſelues, can doe no good when they come there, vnleſſe it be to practiſe for him. Concerning the ground-worke whereupon they wil ſeeme to build their doings in all ſuch caſes, that doe we finde (in our iudgement) ſo verie weak, that although it be griefe inough to bee ſo pinched by that vſurpation, as within freſh remembrance we were; yet is this ſo ſmal increaſe of the ſame, that they wil needs go about to beare vs downe, that the groundes that they ſtand on are verie ſound, ſubſtantiall, and firme. For (by their patience) what may wee thinke? May any ſuppoſe, that they themſelues be ſo perſwaded? Italian heads (in deed we find) are of deepe deuiſe; but it would grieue the ſimpleſt of all, to be ſo verie plainely illuded, in ſo weightie matters. For the groundes they prætende theſe two thinges; that ſuch authoritie ſhould of right appertaine to the Biſhop of Rome; & that accordingly he hath been in poſſeſſion of it. That it ſhoulde belong vnto him,

Grieuous exactions.

Outlandiſhe Paſtours.

Vpon what ground they doe theſe thinges.

somtimes they alledge som reason for it; but for the most part, authoritie onelie. Their reason is, that it is expedient and very needfull it should so be. But first they should haue cõsidered, whether it had beene possible or not, for the whole world to be kept vnder the soueraign authority of anie one. Their authorities they bring, partly out of the word of GOD: but chieflie out of certaine councels, & fathers. For their possessions they alledge Constantines gift, & certaine practises of their own, that haue been since of latter time. All which things are so verie wel known, that I need not point vnto them. But are these so firme, and substantial ground-works, as they would seeme to thinke that they are? Let them be of what value they can be; we can hardly be perswaded, but that many of those that did first alledge anie of these, did it for that they were disposed to abuse the simplicitie of many others. So wee see the force of this inconuenience to be verie sore: and we finde no cause to condescend thereunto; but rather, that we are verie foulie abused, in those causes that are alledged. And then, what reason haue they so forcible to perswade anie to bee of their Church, when as therewithall they must needs be vnder their court likewise, which is so irksome and grieuous a thing? Vnlesse we may hope that they would be content, to allow vs to be of their profession, and yet notwithstanding free from their gouernment. Of which I think we may verie well doubt, for that as yet we

not see them to graunt that libertie to any other. In somuch, that as it was saide of Herod, after that his owne childe also was slaine, in that slaughter of other infantes that hee procured, that it was better to be his pig, than his childe; so may it (we thinke) in this respect as truly be said, that it is better to be none of the Popes friends, to inioy this freedom that now we haue; thã with his friends to haue it denied, & to be in such bondage thereby as they are.

4 If now we come to our own profession, I trust that it may soone appeare to be the better in many respects: insomuch that if they would condescẽd vnto vs, the benefits that they should reap thereby, should be verie great; the inconuenience, but verie little. And to follow the same order, that before I haue done in the other, first as touching the scriptures, themselues may see, that we go not about to holde them from any: but our selues do turn them into our own vulgar tongue. Neither doe we tie them vnto any one translation; but send them to the fountaine, and first originall: & doing therein our selues so well as we can (euerie one as he is able) imbrace and reuerence the labors of others, whom wee see to be learned indeed and faithfully to labor therin. Also we impart the scriptures to all; and labour to make them fully knowen in euery point, to the vttermost that we are able. Then concerning those principall matters, that out of these scriptures we deliuer to others, first, thus much may

What benefite they should haue by our profession.

The vse of scripture.

Wee keepe more precisely to the written word thã our aduersaries do.

be said generally, that whosoeuer shall ioin themselues to vs, may therein account themselues the safer; for that it cannot be denied, but that wee keepe more precisely, than our aduersaries do, to the written word. To come to particulars: first, as touching matters of religion, it is verie cleere, that we cleaue to none other work of redemption, but only to that, which God hath wrought in Iesus Christ: and so we cleaue vnto it alone; that we seek no help at all of angel, or saint in heaue of our own, or other mens merits on earth. If the there be any aduantage at all, to those that doe more truely cleaue to Christ alone, for the whole worke of their redemption: and then it be euide withall, that those which do so cleaue thereunt as that they seeke to none other at al, do it more truely than those that somewhat seeke vnto o thers whatsoeuer aduantage is therby to be had it must needs be nerer to vs, than it is vnto them And if any there can be found, that do more ab don all other meanes in heauen and in earth tha we doe, we must pronounce against our selue that in that respect they also are neerer to th aduantage than wee. But betwixt our aduer ries and vs, there is such ods in this matter, th it may verie soone be founde, whereunto t aduantage doth rather incline. So likewise in doctrine of Gods prouidence, because wee taught by the word of God, that he onlie doth things himselfe alone; & that there is none ot but he; that all others are not at all, but onelie

In the worke of our redemption.

In the doctrine of Gods prouidence.

him; that of him, and by him, and in him, are al things: therfore it cannot but be the ſure ſide for to aſcribe al vnto God, whatſoeuer is done heer in the world; and nothing at al to deſtinie, or chance, or to any creature in heauen or earth. For as for that, which is indeed the ſtrongeſt that they haue againſt this point of doctrine, that ſo wee ſhould ſeeme to hold, that God were ſome author of ſin: we hold it not, neither can it folow therupon, We know that God is verie well able to cleer himſelfe: and we our ſelues in ſome good meaſure do ſee, how he may very eaſilie do it: diſtinguiſhing betwixt the deed it ſelfe, which is euer good, & of God, & the qualitie therof, which ſomtimes is infected by Sathan with euil. Concerning the worſhip due vnto God, admit that ſuch worſhip might alſo be giuen to others than God, without offence to his maieſtie, & vnto him in the way of worſhip, ſuch things as wee thinke would pleaſe him wel: yet is it the ſurer way by far, ſeeing we haue (as yet) no expreſſe word of God to giue ſuch honor to any other, we ſhould not do it; & ſeeing we haue the word of God verie directly, to do nothing to him, but that which himſelfe by his word requireth, we ſhould in like ſort do nothing to him, but whatſoeuer we ſee in the Scriptures required, til we ſee ſome other beſides, to be the vndoubted woorde of GOD likewiſe, and to require thoſe thinges that wee would be doing to him. And this latter, not onelie to auoide the offence of Gods maieſtie: but

In the worſhip of God,

be said generally, that whosoeuer shall ioin themselues to vs, may therein account themselues the safer; for that it cannot be denied, but that wee keepe more precisely, than our aduersaries do, to the written word. To come to particulars: first, as touching matters of religion, it is verie cleere, that we cleaue to none other work of redemption, but only to that, which God hath wrought in Iesus Christ: and so we cleaue vnto it alone; that we seek no help at all of angel, or saint in heauen of our own, or other mens merits on earth. If then there be any aduantage at all, to those that doe more truely cleaue to Christ alone, for the whole worke of their redemption: and then it be euident withall, that those which do so cleaue thereunto as that they seeke to none other at al, do it more truely than those that somewhat seeke vnto others whatsoeuer aduantage is therby to be had it must needs be nerer to vs, than it is vnto them. And if any there can be found, that do more abandon all other meanes in heauen and in earth than we doe, we must pronounce against our selues that in that respect they also are neerer to the aduantage than wee. But betwixt our aduersaries and vs, there is such ods in this matter, that it may verie soone be founde, whereunto the aduantage doth rather incline. So likewise in the doctrine of Gods prouidence, because wee are taught by the word of God, that he onlie doth all things himselfe alone; & that there is none other but he; that all others are not at all, but onelie by him

In the worke of our redemption.

In the doctrine of Gods prouidence.

him; that of him, and by him, and in him, are al things; therfore it cannot but be the ſure ſide for to aſcribe al vnto God, whatſoeuer is done heer in the world; and nothing at al to deſtinie, or chance, or to any creature in heauen or earth. For as for that, which is indeed the ſtrongeſt that they haue againſt this point of doctrine, that ſo wee ſhould ſeeme to hold, that God were ſome author of ſin: we hold it not, neither can it folow therupon, We know that God is verie well able to cleer himſelfe: and we our ſelues in ſome good meaſure do ſee, how he may very eaſilie do it: diſtinguiſhing betwixt the deed it ſelfe, which is euer good, & of God, & the qualitie therof, which ſomtimes is infected by Sathan with euil. Concerning the worſhip due vnto God, admit that ſuch worſhip might alſo be giuen to others than God, without offence to his maieſtie, & vnto him in the way of worſhip, ſuch things as wee thinke would pleaſe him wel: yet is it the ſurer way by far, ſeeing we haue (as yet) no expreſſe word of God to giue ſuch honor to any other, we ſhould not do it; & ſeeing we haue the word of God very directly, to do nothing to him, but that which himſelfe by his word requireth, we ſhould in like ſort do nothing to him, but whatſoeuer we ſee in the Scriptures required, til we ſee ſome other beſides, to be the vndoubted woorde of GOD likewiſe, and to require thoſe thinges that wee would be doing to him. And this latter, not onelie to auoide the offence of Gods maieſtie: but

In the worſhip of God,

also to auoid the mispending of our time in such works as are needles, or at least vncertain, while we might occupie our selues in such, as we know to be sound indeed. In al which the cleerer that we keep our selues out of danger, the les shal we indanger others. For niether can those that liue besides vs, take of vs any euil example in that respect: neither do we leaue to the generatiõ that is to com, any offence at al by those our doings. But on the other side, we haue taught them by our exãple, to be very careful in al such matters, and to keep their profession from al corruption, and steine of this world. Which surely is a singular comfort to the hart of man: who calling to mind how he hath liued, may iustly reioyce, if he plainly finde that he hath been so careful of the glorie of God, and of the saluation of himselfe & others, that in those matters he hath euer indeuored to auoid al offence; and to leaue vnto all a good example to do the like. Last of all concerning those burdens that they are woont so plentifully to lay on the consciences of others, our Christian profession doth rid vs from those, and al such like. For first as touching those traditions and obseruations that they lay on all generally, seeing the word of God doth therfore acquit vs of al other affaires, to the end that we should better attẽd to his seruice: we in like sort, that would gladly do our seruice to God, should therfore count it a special benefit to be deliuered from all such busines and works of others, as any way may

Safer from giuing offence to others.

Freer from those burdens.

may incomber our labour therein. Confession is a thing verie incident to all that are true beleeuers indeed: but (so farre as the word of God requireth, it is onely vnto God, in such things as are onely betwixt God and vs; and not to any other, but onely when as either on our partes wee need counsell, or els on the behalfe of others we neede to take awaie the offence, either done to the whole congregation, or else to any seuerall person. Otherwise to be found to reckon vp our sinnes to another, and to reckon them all, or else to be allowed no hope of forgiuenesse: neither is that by the word of God required: and it is so discomfortable besides, that we may be hartilie glad to be rid, both of the cumber, and vanitie of it. Their penance was oft times verie hard, verie dangerous vnto our liues, or verie chargeable vnto our estate; and yet could neuer yeeld anie sound comfort at all: and therefore it is the greater benefite, for to bee rid of so heauie and fruitlesse a burden. As for those that remain, the rules of their seuerall orders, and the inforcement of single life to the clergie, the one of them was so needles a labor, the other an occasion to so great iniquitie, that we may iustlie account it a speciall blessing for to be deliuered from them. In the place of al which, if we haue that, which in euery side is more agreeable to the word of God, then haue we a double aduantage thereby: both for that wee are deliuered from that which is wrong; & are restored (at least somwhat neerer) vnto

Their confession.

Their penance.

Their obseruances and forced chastitie.

vnto our auncient right againe. And surely (wee thinke) we cannot be charged, but that we doe allow all those workes, traditions, and ceremonies, that are by the written word to vs commanded. If in other things wee vse the libertie that God hath giuen vs, although that therein wee may be charged, in diuers things not so much to esteeme of certaine traditions of the Church, as themselues doe, or would think that we should: yet notwithstanding those things are of such nature, as that seeing God hath left vs our liberti in them, it may therby seeme, both that we are excuseable therein, & that God would haue no bodies consciences clogged withall. So our profession yeeldeth this benefit, which theirs doth not, that the anciēt faith is kept more pure frō other mixtures; & the cōsciēces of mē more free frō the vētrous ordinances of humane wisedom.

What benefit they might haue by our profession, as touching their ciuill estate.

5 In those thinges that concerne their ciuill estate here in this life, we thinke their aduauntage should be so manifest, as that themselues might verie easilie espie the same, & willingly acknowledge it, as occasion is offered. And this doe think, they might espie first in their owne experience now, & then by good reasons besides. The experience of these daies doth plainely witnesse that god is maruelous gratious to those that profesſe the Gospell, & labor to perform their workeringes thereby: especially in this countrie of ours, which hath now inioyed these many yeeres the most peaceable and the most blessed ti-

Which they may see in their owne experience.

hat euer it can be found to haue had ſince that
he land was firſt inhabited. And no matter at al,
hough manie of them that are our aduerſaries,
re in wilfull baniſhment abroad, or elſe reſtrai-
ed of ſome part of their libertie at home. For
hough themſelues be not partakers of any ſuch
pecial bleſſedneſſe; yet notwithſtanding they
ight if they would (as others of theirs fellowes
re) reſeruing their conſciences to themſelues,
conforming their outward demeanour no fur-
her, than it is needful for the common tranquil-
tie of all, & as themſelues might lawfully doe
s well as their fellowes) without impeachment
o the ſubſtance of their profeſſion. And wer not
heir friends partakers of it, and that in large and
lentifull maner, neither could thoſe that are of
he Seminaries abroade, nor thoſe that are in pri-
on at home, liue ſo delicately, and haue things
t pleaſure ſo much as they haue: much leſſe be
ade richer therby. In ſo much that euē in their
xile, and impiſonment too, the beames of this
un that now I ſpeake of, do reach vnto them ſo
lentifully, that they are verie warme thereby:
nd may not denie, that in the greateſt miſerie
hat they haue, they finde verie good and large
okens, that this land is bleſſed in deed. The rea-
ons that I ſpake of, are eſpecially two; one of
hē grounded on the goodnes of God; the other
n the nature of that kinde of gouernment that
we haue among vs. Concerning the former, it is
nowne well inough, that God is euer prone of him-

Then alſo by diuerſe good reaſons.

Firſt of the goodneſſe of God.

himselfe, to doe good vnto those, that seeke the aduancement of his glorie. And howsoeuer it be with others, that either are enemies, or but sorry friends to the Gospell; yet shall it surely goe well with those, that sincerely are bent to aduaunce the same. Howsoeuer it be with the residue of the children of Israell: yet the tribe of Iuda shall not be wrapped in the like cõfusion with others, but euer be more safely preserued, and more cõfortably gouerned, vntill the comming of Christ himselfe. In other places may we see the people groning vnder their burdens; all on heapes, and cleane out of order: yea, and verie often, their cities destroyed, the people slaine, the country laid waste, and the princes themselues vtterly shaken out of their thrones. But (God be thanked) there is a better, and more comfortable shewe in this age of ours, among all those that professe the Gospell: whiles other are exceedingly troubled in the depth of the sea, these are in safe and quiet harbor. Let the kingdom of God, and the righteousnes thereof be chiefly regarded: and al things else will insue therupon, to the full contentation of our harts desire.

Then of the nature of our manner of gouernment.

In the nature of the gouernment that is among vs, wee finde two principall things: that we are gouerned by one of our owne nation: and that we are gouerned at home in our owne countrie.

For that wee are gouerned by one of our own nation.

For in that that one of our owne natiõ is euer in soueraign authoritie amongst vs, it is a speciall benefit to vs in these two points: first that such are wont to gouerne among the

naturall ſubiects a great deale more mildly, and more fauourably than either others would doe, or themſelues either in other places. Prouinces or forraigne parts of kingdomes, are euer kept more hardly vnder, than thoſe that are in the inward parts therof, if the princes be of one, and the ſelf-ſame natiō with the people themſelues. For Princes that are far diſtant ſom parts of their kingdoms, are not well able to hold thoſe parts in full ſubiection, but onely by rough and harde dealing. So commeth it to paſſe that they ſuffer none of themſelues to be in anie ſpeciall authoritie among them: and beſides that, reſtrain their liberties: drie them with exactions: and doe (vpon euerie ſmall occaſion) very ſore executions of them. Of all which we had experience, vnder the Biſhop of Rome his gouernment here. Then alſo whereas it is the maner of Princes to impoſe paiments vpō their ſubiects, as ofttimes it is needeful to do, to the cōmon vſe of thē al: it is no harde matter with ſubiects, willingly to part with ſuch paiments ſo long as they go not out of the realm to the maintenaunce of forreine power, but are imployed, to the honour & defence of thēſelues at home. Whereas if our treaſure were caried forth, and then imployed againſt our ſelues (as heretofore verie oft it hath been ſeen) it were no maruell if the people were verie loath to make thoſe paiments: when as euen nowe the remembrance of ſuch vnreaſonable exactions before, doth make the iuſteſt paimentes that are ſome-

what

For that wee are gouerned at home in our owne countrie.

what irksom somtimes vnto the people, on who they are laid. In that we are gouerned at home in our owne country, that also is a singular benefite: whereas otherwise by appeales, & in diuers other cases, manie were faine to goe vnto Rome to followe their sutes. In which one thing there were two discommodities that are verie great one to the hinderance of iustice: the other to the discommoditie of the parties besides. Iustice must needes be hindered thereby, for that there could be (so far off) no sufficient knowledge of the matter in many causes: and verie hard, safely to carrie the proceedinges of the courts here, or whatsoeuer other recordes were needful beside. Again, needes must it be to a further discommoditie of the parties, both because it could not be but both a dangerous, and a chargeable iourney for themselues, and such as they should needes haue with them, and very hurtful vnto their own priuate affaires at home, by meanes of their long absence abroad.

What is the inconuenïece that they should haue by our profession.

6 The inconuenience that therby they shall sustain, was (as I said) but verie little: and sure it is so litle indeed, that hardly it may be thought anie at all. But whatsoeuer it is, it is meete, that it be set downe, that so the iudgement of the whole may better proceede. Whatsoeuer inconuenience therefore it is, that may come vnto us thereby, either it toucheth (as I doe take it) the cause it selfe, or else their person. If it touch the cause, it is either appertaining to religion; or

nto their ciuil estate. In religion, the trueth is, hat they shall not haue in our profession that va- ietie of waies, or helps, that otherwise they sup- ose that they haue in their own. For with vs they hould haue no helpe at all in the martyrdome, ludshedding, or suffering of any saint, or of their wn, to satisfie the iustice of God for their sinnes: or the good woorkes that themselues or others aue wrought, for the kingdome of GOD. For heſe thinges should they haue with vs, no helpe all, but onely the sufferinges, and merites of hrist. If they thinke this same would bee some rogation to the sufferings and merits of saints: d a great discouragement vnto all sorts, either suffer, or to doe good workes; whatsoeuer I uld saie thereunto, to shew that they need not to gather, yet at this present I say no more but is; that whether this be anie inconuenience, or t, such as it is, they should indeede light vpon if they ioyned with vs. So likewise in diuerse her matters that hang thereupon, and are as cessarie helps therunto, they would haue some nt both in heauen, and earth, of that which w they suppose with thẽselues that they haue. r in heauen they should haue none at al, either helpe them, but onely God; or to be a media- for them to God, but only Christ; and as for a- betwixt them and Christ, the truth is, that we uld allow them none. In earth likewise needs st they leese a great part of their direction d comfort. For with vs they should haue no

No such variety of helpes with vs (as they haue among themselues) in matters of religion.

other

other direction, either of the heathen, or of the fathers of the church, whether it were but one by himselfe, or moe togither, but onely the written word of God, absolutely, or without limitation: and the wisdome or learning of all the rest onely so far as may be grounded on the written word. And whatsoeuer comfort they haue in their sacraments (hauing at least fiue moe than we) or els in any of their representations of comfortable things, wherin they doe verie much exceed, both in their images, and many ceremonies besides: that (I saie) must they bee content to part withall, if they will bee of our profession: and therewithall content themselues, with the two sacraments onely: with fewe of their ceremonies: and with none of their images at al. In such things as belong to their ciuil estate, the inconueniences that are, doe either touch all generally: or els some one sort of them more than others. That which toucheth all generally is (to my knowledge) no more but this, that so they might seeme to be in danger, not to be gouerned wel, when as so they should not haue anie one on earth, to hold altogither in one. And indeed, if it be needful, to haue all countries, kingdomes & nations to be holden togither in one, by som one man here in earth, that should be soueraigne ouer al others: then it cannot be denied, but that in our profession, that inconuenience needes must they haue. That which toucheth some sorts of them more than others, is diuers: some that goeth

What inconuenience they should haue in their ciuil estate.

No one head ouer all.

goeth against their credit; and some that hinde- *No such cre-*
reth much of their profit. The credit of many of *dit to them-*
them would indeed be touched, for that they *selues with*
should not be able by our profussion, to win that *the common*
credit with the common multitude, as they may *sort.*
be able by theirs; & that in two principal points.
First, their vowing of single life, & excluding all
others that would not, both frō their priesthood,
and from diuers functions besides of special cre-
dit. For by this they might both haue greater o-
pinion of holines with manie: and be in better
account of house-keeping besides, as not hauing
as no wife, so likewise no children, nor concu-
bine neither, wheron to bestow such things, as
they had. And it is very true, that so doing, & that
in such sort as many of them did vse it, they
might keepe better houses a great deal, for be-
cause that that way they were oft times at much
lesse charges, than those that are maried can at-
tain vnto: both because that diuers of thē neither
had anie children indeed, nor kept anie concu-
bines, but did their indeuor truly to obserue their
vow; the residu, that had either cōcubines at the
least, or else both concubines and children too,
yet were they not at such charges with them, as
mariage requireth, neither yet would they: for
that by their more glorious house-keeping they
saw that they had a readie way, therby to stoppe
manie of those mouthes, that otherwise for incō-
tinencie would be open against them. The o-
ther is, that they were so diligent in outward ce-

remonies and obseruations: some of them making a great shew of holines towards God; others of some terrible streitnes of life. Both which do indeed breed a great estimation amõg the common people, & are of such force, that sõtimes they haue made not only Iohn Baptist, but the pharisies also, to be of better account than Christ; because he vsed his libertie and freedom in such cases; and liued (for such outward matters) more like to the common sort, than they. Concerning the profit that manie of them haue therby, it is very true, it would decaie; namelie with those that are either officers, or artificers that belong therunto; or but in prison (for their conscience sake as they cal it) vpon the aduãtage. For indeed it cannot be denied, but that many of them do liue therby; as massing priests, confessors, friers, singing men, organists, waxchandlers, image-makers, bel-founders, and such like; and a great number of officers besides. Al which should be to seek (at least in respect of their former way of aduantage) if that the should turn vnto vs. Their person I take to be touched only in this; that of many they should be taken for inconstant, and such as had light turned from their former profession; and should be laid to their charge by some, that they were right now, then were they wrong before, and so consequently had deceiued many that hoong vpon them. Which indeed could not be auoided (would they neuer so fain) if

nie of them ſhoulde turne vnto vs. And ſo wee deny not, but that all theſe inconueniences, ſuch as they are, would hang vpon ſuch alteration of their profeſſion.

7 But becauſe I ſaid they were little, or none at all, it ſhall be good now to run ouer thē briefly againe, & to ſee how it may appeare, that they need not to ſtād in feare of any of theſe. And firſt as touching thoſe that doe hang on religion it ſelf, we take it to be no inconuenience at all, to be excluded all other helps; & nothing dout, but that by the ſufferings and merites of Chriſt, we ſhall finde the iuſtice of God fully ſatisfied, both to the auoiding of euerlaſting iudgement, & to the obtaining of life eternall. Neither doe wee thinke that it can be found to be any diſgrace at all to the ſufferings and merits of ſaints, to ſet thē aside in the worke of our redemption: when as notwithſtanding we do eſteem of them ſtil, both as notable ornaments in the church of Chriſt, & worthie examples for vs to follow. So likewiſe that we ſtand in no account of helpe by any of them when as wee account of all ſufficiencie in God alone, by Ieſus Chriſt, we doe not ſee, how there can be any want therby: and hauing therein a delicate feaſt, we cannot in any wiſe take any ſtomack, to the ſcraps and cruſtes of a beggers poke, be the man himſelfe neuer ſo honeſt, or his poke and his ſcraps neuer ſo clean. And as for any other mediator betwixt GOD and vs, we are ſure enough, that we ſafely holde,

That thoſe aforeſaid inconueniēces are verie little, or none at al.

No inconuenience, to be excluded all other helpes.

No diſgrace to the honor of ſaints, to ſet them by in the worke of our redēption.

that neither doo wee neede any other: neither is there any other in heauen or earth, in such sort qualified, as that he can be in anie wise meet to such a purpose, nor so minded, as that he would. As for any betwixt Christ and vs, we thinke it great dishonour vnto him, after that being verie God, he had so far abased himselfe as to be man for our sakes, & in that his manhood suffered for vs such things as he hath: now to call his goodnes towards vs into any such doubt, as to conceiue that it should be needful, or at the least that it were not amisse to haue som mediator to him. And if it be not for any neede or doubt of his goodnes; but onely of reuerence: that reuerence (think we) is no reuerence at all; but a faithles starting aside, proceding from a conscieence that being guiltie, neuertheles cannot repent, & therupon steppeth aside from the presence of him whom it feareth. Their direction also that should wholy rest vpon the written word alone, we take it to be so verie sufficient towardes that purpose for which we neede it, that we neede none other besides; being alreadie by the authoritie of the word it selfe so plainly giuen to vnderstand, that the scriptures only are sufficiēt to teach al truth and to conuince all errour: to rebuke al vice, & to instruct in all godlinesse: that a Christian may be perfected thereby, and fully prepared to euery good work. The comfort that they haue in those other helps that we haue not, is in our iudgement so verie smal, that it wil be an easie los to go

The comfort they haue in those other helps, little or none.

out it. The Apoſtle ſaith, that in thoſe things that we haue alreadie, we may ſoundly reioice; and that our ioy therin may be ſuch, as that it can receiue no increaſe by any other. And then in ſuch plentie and fulnes of it, how may we find, that ſo ſmall thinges as thoſe may any thing eek? What comfort is it to match thoſe fiue ſacramentes of theirs in ſuch account with the other two, that the Lord did ſo expreſlie ordain, to be in ſo common vſe with vs? And when they haue that eſtimation giuen thē, what new thing haue we then by them that we had not before? Their ſuperfluous ceremonies, & all their images may go together, as neuer brought in at the firſt by the word of God, but long after by the fooliſh wiſedom of man: the former of them (we think) a great deale more burdenous, than commodious vnto them; the other not only burdenous, but offenſiue too, to themſelues, and others; an euident corruption of the truth; and a iuſt prouocation of the wrath of God. If in ſuch caſes the hart ſhall haue anie ſound comfort, it muſt riſe out of ſome worthier fountains, than either the wiſedome of fleſh and blood; or elſe better warranted repreſentations, than images are. Concerning their ciuile ſtate here in this worlde, firſt we cannot condeſcende to thinke, that there is any need at all, for to haue any one to be generall, and vniuerſall head ouer all. The Apoſtle in diuers ſeueral places, ſhewing how plentifully God had left his church furniſhed with diuers functions, to keep al in vnity of faith,

No great want that we haue not one generall head.

faith, and to bring to perfection the church of Christ, so to consummate his misticall bodie, maketh no mention of any such: which notwithstanding might in no wise haue bene omitted, if there had been any such ordeined of God. Besides that, we know it is impossible. And then our opinion is, they shall haue with vs no want to misse of that which neuer men had, and is impossible on earth to be found. But as for those other thinges that follow (their credit, and profit, which before they had) therin I grant, that needs must they come to some want indeed. For if they abandon their forced chastitie, and vse the lawfull meanes of mariage; if they lay downe their glorious ceremonies, and other obseruances of vnprofitable hardnes, and whatsoeuer compendious practises before they vsed to bring in their commoditie vnto them; there is no question, but that among the common sort they should leese a great part of that estimation & profit, that nowe they haue verie long enioied. But it is no great matter what others think of vs, so that with God and goodmen we haue that credit that is conuenient; and we ought not to count all that a losse whatsoeuer wee cannot get howsoeuer; nor much sticke to misse of that, which before wee haue wrongfully had. As for mariage we know that the children of the worlde doe so vncleanly behaue themselues both in their whoordomes and in mariage also, that it is no maruell if they cannot thinke that the vse of mariage

How farre their credit and profit should be impaired.

and

and the administration of holy things, may go togither, so long as hauing some reuerence of the one, they measure the other, by their own most shameful abuse. But the ordinance of God is sufficient to stop the mouthes of al such, when they haue said the woorst that they can. And as for houſ-keeping, if being maried and hauing childrē for whom to prouide, they be not able to bestow vpon others so much as otherwise they might, that need to be no griefe vnto them. Let euery man doe as he is able, and before God hee shal be discharged. This stream that issueth by many branches, must needs be lesse in euery one than if al ioyned togither. So that we walk as we are called, it is inough: there can be no more required of any. As for outward worshippings, and voluntarie streitnes in needles matters, it is no sound credit that they get vnto any. God is worshipped in spirit and truth; & such onlie they are in whō he deliteth. Wherunto if outward ceremonies be added; such as are needful, then are they for the other, welcome withal: if otherwise they come, they are abominable vnto him, and neuer can his soule conceiue any delite at al in them. Streitnes is good, and a profitable labor, so long as it is imploied in those things, that are commanded: but if it be but our own deuise, it is of no account with God. For in such sort it is that many do striue and yet are not able to enter in. And then what gain we to be in glorie among men: and to be abandoned of GOD? Their

gain comming in, so as it doth, they need not think any losse at al, to be without it. Iudas loued the monie wel that he had gotten; but when he perceiued how he came by it, by betraying his maister, and consenting to shed innocent blood, he then could haue no ioy to keepe it; and made no account of any losse, to throw it away. Their poore state would yeeld vnto them, a richer ioy, and peace of mind, than al the treasures that by such meanes they were euer able to gather to gither. Better a great deal, to feed on the courseste bread that we vse; thã on the fineste manchet that is, after that once we find it to be verie ful of grauel. Last of al though it were a shame for them to turne; yet were it none at al, but onlie with those that are graceless people; & very dangerous in so weightie a matter as this, to hold on our way, after that once we find we are wrong. And why shuld the mire that lieth in the streets be so careful to be gilded ouer with gold? Why should wretched and sinful man be so desirous neuer to let downe his own estimation? So God be glorified, let vs not care, what becommeth of vs. When as al glorie belongeth to him, there is none at al belonging to vs. As an ornament, that is for a noble personage, will not become a meaner person: so glory likewise, that is only for god can neuer becom the childrẽ of mẽ. But if need they will be in some estimation, can they haue greater thã by acknowledging their former wanderings, so much as needeth to the glory of God

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and to the helping vp of others againe, who by them were occasioned to stumble before? So, notwithstanding these inconueniences, which it seemeth they should fall into: yet the matter being better examined, it would soone appear that there is no such inconuenience in the matter, as at the first might be feared to be. Neuertheless whether they be inconueniences or not, that do I leaue vnto them to thinke of. Those they are, whatsoeuer they are; be they of what value they can. Such as they are, let them be for me; I wishe them no greater, neither do I labour to make thē lesse, than in truth they are. And so consequently, if our profession be compared togither, this is the varietie, that they doe yeelde, and in these pointes resteth (whatsoeuer it is) all the olds that is betwixt vs. Which being so, then is it no harde matter to iudge, whether of them it is, wherein we may better settle our selues.

Of iustificatiō by faith only without works: no inconuenience at all to hold it.

8 As for that one point, of hauing no good works concurring in our iustification (of which I thought good, for certaine causes more specially to treat by it selfe) it shall be good a little more specially to cōsider both what is the effect of the doctrine it self, and what is to be thought of that same place of Saint Iames, that seemeth to go so much against our opinion therin. Vnto the effect of the doctrine it selfe it doth appertaine first to consider what kinde of works they must be, that may haue anie thing to doe towardes the iustifying of any: and then as touching the obteining

The effect of the doctrine it selfe.

of

of true righteouſneſſe to vs, both where we may find it, and by what meanes it may be ours. The works therefore that may be auaileable to iuſtifie any in the ſight of God, muſt needes be ſuch as are in themſelues a full, perfect, and abſolute righteouſneſſe: for that otherwiſe they cannot ſtand in the iuſtice of God. And abſolute righteouſnes can neuer be, but where euerie deede, word, & thought is very good: & that, in ſo high degree as is required: nor ſo neither, vnleſſe there be a cõtinuall tract of works, words, & thoughts, all our whol life without intermiſſiõ. Other righteouſnes though we haue neuer ſo good, yet if it lack any one iot of this, it will not ſerue vs to this purpoſe. For the law requireth, both that ſuch thinges ſhoulde be done withall the hart, with all the ſoule, and with all our ſtrength: and that they neuer depart out of our hartes, all the daies of our life. And that ſolemn definitiue ſentence of the law compriſeth both verie briefliе, when it ſaith, that euerie one is accuſed, that continueth not in all things that are written in the booke of the law, to do them. If now we woulde knowe where to finde this abſolute righteouſneſſe, the truth is, that ſometimes it ſeemeth that it might be found among men: and yet is no where to be found indeede to our vſe, but onely in Chriſt. It may ſeeme to be founde among men, both for that the law requireth ſuch thinges at our hands & becauſe that ſome there haue bene of ſpecial commendation for theſe matters. Howbeit, the

law doth not require ſuch things at our hands, as though that now we were able to do them; but to ſhew that once we were able, and therewithal how farre we are fallen from our firſt integritie, & that God, that once made vs able, may iuſtlie require at our hands the performāce thereof. And as for the beſt mē that euer were, there is no queſtion but all were ſinners, & that verie often they daily offended. Beſides all which their good deeds alſo (but few to ſpeak of) wer ſo imperfect for want of true ſinceritie, & zeale (which neuer were found ſince the fall of Adam, in anie of the children of men) that if God ſhould deale in his iuſtice onely, and not in the depth of his mercy withall, not one of thoſe workes could euer bee accepted of him. Hence is it, that the children of God acknowledge their vncleannes in all their wayes, not onely in ſuch thinges as commonly goe vnder the name of ſin; but in al their holines, & righteouſnes beſides: too high a point, for the children of the world to attain vnto. In Chriſt we finde moſt abſolute righteouſneſſe perfectlie wrought, inſomuch that there was neuer found anie ill in him, either proceeding foorth by his deedes, or wordes; or at anie time lurking in his ſecret thoughts: and whatſoeuer he did or ſaide was euer moſt godly; whereunto the inward diſpoſition of his hart, and all his thoughtes did euer accord. And ſo muſt it needes be, for that hee was both God and man. For ſo commeth it to paſſe, that the infinite excellencies of his God-

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head, could not haue sufficient issue in his manhood to shewe forth themselues to the full; but after they had throughly filled all his manhood with all perfection, and all the organs, and powers thereof, needes must there be immeasurable abundance left besides; all which doth witnesse his manhood first to be throughly filled. So not onely it might be, but also of necessity it must be, and can be no other, but that he loued God with all his hart,, with all his soule, and with all his strength, and his neighbour as himselfe: that all his deedes, wordes, and thoughtes, were euer good, and the same in most absolute maner, to the vttermost pitch, that the capacitie of manhood was able to beare. How to procure righteousnesse to our selues, to make it ours, is now to be seene. Where first if we come to that righteousnesse that is of man, either of our selues, or others, we shall neuer be able to doe anie good. For first as touching our selues, whereas we are not able to fulfill the lawe, there is not in vs any righteousnes at all to be had. If we coulde fulfil the whole law, (neuer offending in deed, word nor thought; but euer hauing al our deeds, words and thoughts fully answering to that holines, & righteousnes that God requireth) then might we stand in the fauour of God, by our owne good workes without anie helpe at all by Christ: and that by the vertue of the former couenant, commonly called the old testament. But if we misse anie point of this, though we do our best end

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uour, yet are we nothing holpen therby in this matter; becauſe that God hath not couenaunted to accept vs as righteous, for doing our endeuor therein, but onely, by fulfilling the whole law in euerie point, to the vttermoſt iot. Neither can he in his iuſtice accept of any other righteouſneſſe, but that which is perfect; no more than the lawe will adiudge anie ſum a iuſt paiment, be it neuer ſo much, though infinite thouſandes, ſo long as there wanteth any one pennie of that which is couenant. Thē if wee ſeek vnto others, thoſe that nowe are ſaintes in heauen, to haue the helpe of their righteouſnes to make vs righteous, neither haue they anie ſuch as the law requireth, but are for that matter as ſhort as we: neither did GOD at anie time make anie ſuch couenant with anie of vs, that their righteouſnes ſhould ſtand vs in anie ſuch ſteed. Now therfore to com vnto Chriſt, in him onely is that righteouſnes to be had, that can ſerue our turn: & we haue it in him, by none other meanes but only by faith. For wheras God hath made his other couenant in him, (which he calleth the new, and the laſt, becauſe hee neuer meaneth to make anie moe beſides) that wheras we cannot be iuſtified before him, by anie righteouſneſſe of our owne, vnleſſe we were able to fulfil the law, & he therfore hath takē this order, that his ſonne ſhould do it for vs, to the end that all that take hold thereof, or reſt vpon him, ſhuld haue his holines and righteouſneſſe theirs: hence commeth it, both that ſuch as reſt in him, by

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the vertue of his latter couenant haue his righteousnesse theirs; and that they are not otherwaies iustified, but onely by taking holde on him by faith. For neither hath God made this righteousnesse of Christ so cómon to all, that vnbeeleuers maie haue the benefit of it aswell as the faithful; neither hath he by this latter couenant declared himselfe to bee of purpose to iustifie vs, by the good workes or merits of anie, but onely of Christ. In other thinges (without all question) there is a speciall vse, of our owne good works, and of the good examples that the blessed saints haue giuen vs; but in this our iustification with God, there is no vse of them at all. Now therfore concerning the place of saint Iames, that seemeeth to attribute our iustificatiō partly to our own workes, and not onely to faith in Christ, it is euident, that he doth not treat of this our first iustification: but onely exhorteth to holinesse of life: and so consequently, whatsoeuer hee saith there, it is not to be hereunto applied. Whereas therefore the Apostle Saint Paul concludeth his disputation of that matter: that *We are iustified by faith, without the deedes of the law*. And Saint Iames in like maner concludeth his: that *Of workes a man is iustified, and not of faith onely*. Although it may seeme, at the first sight, that these two are directly contrarie one to the other, yet the circūstances of the place, and the intent and meaning of either of the Apostles being considered, it is found verie plainly, that they are not contrarie,

How the place of S. Iames maie be answered.

but

but only diuers: that is ,one of them doth not denie that which is affirmed by the other, both ſpeaking of one thing,but hauing two ſeueral or diuers matters in hand, ech of them holdeth on his own ſeueral waies. For S. Paule is in hand with a point of doctrine, to ſhew wherein our firſt iuſtification conſiſteth before God: & ſaint Iames is in hand with a point of exhortation to godlineſſe of life, and to that end ſheweth, that our faith is but vaine, vnleſſe that it be (in ſome good meaſure)fruitful by workes. Whereas therfore although they both ſpeak of faith and iuſtification, yet the one doth not meane either that faith or that iuſtification that the other meaneth: hence may it ſufficiently appeare, without anie further diſcourſe of the matter, that the one of them is not againſt the other. If ſaint Iames had beene of purpoſe to haue ſhewed, how wee are iuſtified before God, he would haue ſhewed no other waie ,but only by faith in Chriſt Ieſus:as in the chapter before he aſcribeth the eſtate that we haue in Chriſt, not vnto works, but to the free mercie of God. So on the other ſide,if Saint Paul had purpoſed to exhort to newneſſe of life, he would there haue told vs as els-where he did, that though we had al faith, and had not loue, yet al were nothing. So for the doctrin of iuſtification likewiſe, I truſt there is no ſuche abſurditie held by vs, that anie maie haue anie iuſt cauſe to feare to ioyne with vs therein.

9 Thoſe

Of such things as hinder.

9 Those things that hinder, are some of them of lesse importance, and lightly hinder not, but those that are of the weaker sort: and one other there is of more speciall force with them, that I take to be the greatest staie that hindereth those that take it to be a matter of conscience indeed. Those lesser hinderances likewise are diuers. For some respect their persons especially: and one other there is, that somewhat respecteth the cause likewise. Those that doe most properly respect their persons, are especially two: one that proceedeth from regard of their credit, which was somwhat touched before, as one of the inconueniences that heereby they shoule haue; the other that concerneth certaine hardnesse that by bodily punishment they suppose themselues to be put vnto, vntouched as yet. And the discredit that thy doubt would fall vpon them, is partly with al generally: but especially with those with whome they haue so long held togither. For with al generally it is like to be some disgrace vnto them, for that they haue also professed: and som of them besides haue accordingly taught but yet no such, as of right may hold them still in the course that now they are in. For as touching their profession, it is verie incident to the nature of man to be deceiued, especially in the truth of religion. Howsoeuer we haue a reasonable good sight in other things: yet in this, the best of vs al are far to seek; for anie thing that we haue in our selues to help vs withall. Neither ar-

Discredit, especially to those that haue otherwise professed.

we only to ſeeke heerin; but alſo prone to conceiue beſt liking of that which is wrong. But beſides their own natural weaknes and inclination, they may wel remẽber, that the former daies were ſuch, & their own proper education withal, that whoſoeuer is of any reaſonable conſideratiõ, wil eaſily pardon (for the former time) ſuch wanderings vnto them. For both thoſe thinges are very forcible to lead vs away with them, wherſoeuer there is not ſpecial gracé of Gods holie ſpirit, both for to teach vs a better courſe, & to lead vs therin. So with mẽ who are al of the ſelfe-ſame mould, and haue al had our parts of that other infection beſides, it is a very pardonable matter, in religion to haue held that courſe that they did: pardonable I ſay in reſpect of our own natural impotencie, and inclination; and of thoſe dayes of ignorance that were before, together with our education then, framed according to that preſent time. But if we come to theſe daies of ours, then is the caſe altered much. For now it hath pleaſed the goodneſſe of GOD, both to giue them a more plentiful knowledge of his wil and pleaſure: and to offer vnto them a readier direction by his holie ſpirit: that ſo they may both ſee, & walk the way to his kingdome, ſo much the better: which diuerſitie of times and graces conſidered, they may eaſily reſolue themſelues that it is no diſcredit vnto thẽ to alter the courſe of their former ignorance, when as now, their eies being opened, they haue foũd a better.

In the night it is no shame at al, to go awry: in the day time it is a fowle and stark shame indeed to hold on that course, and not to break it off with speed. Concerning those, that besides their own profession, haue also taught the same vnto others, it cannot be denied, but they haue doone so much the more hurt: & that their auditorie & disciples before, may charge thē with great alteration now, if so they should alter their former course. Neuertheles, neither were their former doings to be denied their reasonable excuse, with al those that are indifferent: neither can they now cōtinue on their course, but that needs they must therewithal impeach their credit, much more than if they had altered, with al that haue attained vnto the knowledge of the truth. For their former labors are the rather to be born withal, for that being then persuaded that they were right, it was their parts indeed to cōmend vnto others, that which themselues did think to be needful. But that now it is rather for their credit, to alter their course (besides that other before recited, which they haue common with the rest) hēce also may they gather, for that finding now that they haue done much hurt before, it stayeth them vpon for to amend the same so soone as they can. The wound they haue made, it were meet that themselues should heal again. Which if they should forsake to do, howsoeuer it would stād with their credit, or not, it were verie like to procure them an heauie iudgment in the end

Discredit to those that haue otherwise taught.

For the errors that they ſhould ſo leaue vncorrected, could not but infect many others; & likely inough ſo to grow on to the end of the world; by which time, it is not to ſaie what heapes of iniquitie might come thereby. For all which they muſt needes ſtand chargeable, before the iudgement ſeat of God, vnleſſe while they liue here among vs, they ſeeke to amend all their errors deliuered before. In which reſpect Auguſt. hath left them in his own example, a point of great wiſedom, diligently retracting or calling back again, whatſoeuer points of doctrine he found, that hee had vnaduiſedly deliuered before: and yet notwithſtanding as it ſeemeth, & himſelf in the preface confeſſeth, thought no ſhame at all; as indeed it was a very good teſtimony of his inward ſinceritie; & ſo conſequently, as much to his true & iuſt cõmendation, as any thing elſe that euer he did. If it be ſaide, that in him there was ſome further cauſe, for to retract much of that which he wrote before, both becauſe he wrote verie long; and before he was baptiſed in the faith of Chriſt: tru it is indeed that ſo he wrote, but not ſo withall, as leaueth to them any ſuch aduantage. For the queſtion is not, whether S. Augu. or they had more need to retract ſom of their opinions; but whether it be meete that thoſe ſhould do it, that haue taught to others that which now they hold to be wrõg. And though it wer, yet do I dout much whether vpon ſufficient aduiſement, any of them would ſo far vrge the ods betwixt thẽ, either

his youth to their yeares; or his imperfection before his baptism, to their ripenesse now: but that they would with goodwill acknowledge, rather that it were their parts, if they haue taught any erronious points of doctrine, with him to retract them, thã to make any such allegation, that they need not to do it so much as he. Those with whō they haue held hands so long together, are either the bishop of Rome, or his friendes abroade, for their aduantage; or els of their own countrimen at home, that are growne to so great misliking of the present state. If it be the bishop and his adherents, it is but for their own aduãtage, that they conceiue that opinion of them, so to make vp their losses again by the help of them, when opportunitie should serue thẽ vnto it. And the more that their estimation sauoreth of it, the more quietly may they be able to beare the losse there. If they bee of our discontented countrimen at home, the losse also is so much the lesse, for that none such will not mislike of them, but so farre themselues are infected with the inchantments of forrain power; & then, the more they are infected therewith, the lesse worth is the best estimatiõ they are able to giue. Again, whatsoeuer estimation is lost, either with forrain power abroade or with hollow hartes at home; the same will be much more required with the gratious fauour of their naturall princes; and with the true hartes of faithfull subiects; and that so much the more, in bundance of recompence, as it is of greater price.

Discredit with some more specially.

or value, to be well thought on by naturall prin-
ces, and faithfull subiects, thã of forrain vsurpers
and close aides whereſoeuer.

10 The hardnes that they account thẽſelues to be put vnto, to the vtter aliening of their minds from vs and our profeſſion, reſteth eſpecially in theſe two pointes: firſt, that diuerſe of them are ſtreightly handled; then, that certaine points of their religion (as they tearm it) are now made treaſon. They account themſelues to bee ſtreightly handled, both in the fining of the recuſants, and that certaine of that profeſſion are put to death. Concerning both which they could not denie, but that the puniſhment were moderate inough, both in the one and in the other, if either they could finde, that they were ſo heinous offenders, as we do conceiue, & charge them to be: or elſe but remember, what dealings themſelues haue vſed to vs, and yet do vpõ euery occaſion. As touching the former they will not denie, but that princes haue authority by the word of God, both to fine, and to put to death, as need requireth. They know that ſuch as worſhip any ſtrange God, or but intiſe others thereto, or ſtubbornly deſpiſe the word of God, are by the ſentence of Gods owne mouth, accounted worthie to die the death; and though it may be themſelues do not ſee, that by equitie therefore they are in the danger of his iuſtice for thoſe; yet we are out of doubt that they are, and, but that we doo alreadie know, that the blindneſſe

The harde dealing that they ſuppoſe is vſed againſt them.

of man is verie great, we could not but woon[der] that they do not see it. Neuertheleſſe, ſuch is the mildnes of her maieſtie: and ſuch is the peaceablenesse of theſe daies of the Goſpell; & ſo cold are we (the moſt of vs all) on behalfe of the glorie of God, that none are executed for any of thoſe; though the ſelfe ſame lawes that they vſed againſt vs be forcible againſt thē, & if neede were, might ſoone be inlarged. So notwithſtanding that which is done of that kind, we thinke there might be done much more than there is, & yet, that no bodie had any iuſt cauſe to finde fault therewith. That certaine points of their religion are now made treaſon, that ſo they cannot ſuffer as in cauſe of religiō, but of high treaſon, it ought not to be ſo greeuous vnto them, if they conſider well, either the verie nature of thoſe pointes that are made treaſon; or but the maner of our proceding therin. For ſome points of their profeſſion are of the nature, as that they are rāk treaſon indeed, to al the ſtates that are in the world: & that haue they proper vnto themſelues; of all the religions that are profeſſed on the face of the earth. And this treaſō of theirs that we ſpeak of reſteth eſpecially in theſe two points, that the biſhop of Rome hath power to depoſe the princes & potentates of the earth, and to place in their roome whomſoeuer he will; & that ſubiectes ought not to remaine in allegeance to any whom he depoſeth, but to put on armour againſt them. Which we take to be as rank a treaſon, as wicked an h[ere]

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reſie, & as opẽ a way to al confuſiõ, as any that euer was heard of before. Neither doth it helpe them any thing, if he were indeed as they would haue it, the vicar general of Chriſt on the earth: for that therby he might doo no more (keeping within the boundes of his maiſter) but only lay their ſin to their charge, & vtterly exclude them frõ hope of ſaluation: princes if they gouerned il; & ſubiects likewiſe, if they went with their princes againſt their obedience & dutie to God. But as for depoſing the one, or looſing the other from their allegeance, in thoſe pointes we are ſure that they are not only miſliked of vs, but of many others beſides that other wayes are wel willers of theirs: In the maner of proceeding that in this point is vſed againſt thẽ there are two points likewiſe to be noted. For firſt as touching the law it ſelfe it is in effect but certaine aunciẽt ſtatutes that were made long ſince, reuiued againe; and not ſought vnto, til that by many naughtie practiſes & ſom rebellions, opẽ forces, & ſlaughters contriued we were of neceſſitie rather conſtrained, than eaſilie induced to take that order, and that for the preſeruation of the whole, both in religion and ciuil tranquillitie. Then alſo it is very wel known, that although they haue been neuer ſo faultie therein, & ſo haue iuſtly deſerued to die: yet if they cã be ſorrie for their practiſing, & vtterly renounce and abandon the ſame, they ſtand not in ſuch danger of death by their former demerits, as in the hope and way of life, by their

new repentance, if it appeer to be vnfained, as wel as their guiltines ſufficiently proued. The dealings that they vſe towardes vs, is firſt the rigor that they put vs vnto, when time did ſerue them (& yet do, where they are able) in that they raiſed vp perſecutiō againſt vs in the cauſe of religion: then alſo their diſloial and vnnatural practiſes now, to recouer their former vſurpation again. In that perſecution of theirs againſt vs, we think they then delt, & yet do, ouerhardly with vs, for that the cauſe being no greater thā it was, yet notwithſtanding their puniſhment was exceeding grieuous. The cauſe we think was not ſo great, for that commonly they perſecuted vs for nothing elſe but either for ſom tradition of their own, or elſe for ſome thing that went againſt the earthly eſtate of the church of Rome, either in the commoditie that they ſuppoſed to be du vn to it: or in the ſuperiority that they had obteined. Howbeit, neither of theſe (being better conſidered) wil be as we take it warrant inough for th to touch vs ſo neer as they did. Their puniſhmē was verie extreme, both in that they did to ou perſons, by impriſonment, torments, and cru death: and in that they made the cauſe hereſi & ſo ouerwhelmed vs with the greateſt reproc that could be deuiſed. Wheras notwithſtandin neither the traditions that the church appoi teth, & wherof there may ſomtimes be had a v rie good vſe; nor the profite or ſuperioritie their prelacie, are of that importance that th

What it is that they vſed towardes vs,

may make them matter of death, nor heretickes those that speake against them. When they sawe it come to that point, euen common charitie (me think) should haue obtained thus much of them, that neither they would haue vrged their owne traditions so far, nor stood so stiffe to their profit or honor, but that the life of those their brethren might haue obtained some mitigation: especially, when as the substance of christianitie may stand without thē, as in ancient time it is knowne to haue done, for many hundred yeares togither. The practises that they vse against vs now, are so well knowne vnto all, and so grieuous (I think) to the greater and better part of themselues to heare of, that for so much as we doe not vse to greeue those whome wee would perswade, it is not needefull here to displaie them: although we take them so farre to exceed in that kinde, as that lightlie they cannot be ouermatched, with any such like of the former ages. But it shall be sufficient for them to consider but this one point only, whether those practises of theirs be not so cōtrarie to the ciuill state, as that they cannot stand togither; but that the establishing of the one, must needes be the ouerthrow of the other. If it be so (which I thinke they will quickly find) then may themselues also be able to gather, that such execution as now is done on certaine of them, is not onely iust, but needeful also; and such as in no wise might be omitted, till themselues doe grow to better aduisement.

11 That

That our translations seeme so corrupt vnto them, as that they cannot think that we haue the word of God among vs.

11 That other hinderance of the lesser sorte, that doth somwhat respect the cause in variance betwixt vs, is for that they will seeme to suppose (though indeede it otherwise seemeth, that manie of thē are not so perswaded: for which cause I haue put this, but among their lesser hinderances) that how much soeuer we pretende to haue the word of God to direct vs in all our doinges, yet, by the meanes of wrong translations, wee haue it nothing at all in deede: and therefore that it may stand with great probability, that so much as we swarue from our aduersaries in those our doinges, so much also should it seeme that wee swarue from the word of God it selfe. And this heretofore they haue but seldome, and more faintly alledged: but now of late, they haue auouched it with greater confidence, vppon the hope of sufficient ground that they haue conceiued, by those quarreling labours of maister *Martin*, and certaine others of the Seminarie at Remes about the translation of the new testamē that they haue put foorth in the English tongue Wherin how iniurious they are vnto vs, and how far they haue ouerslipped themselues, although it do alreadie sufficiently appeare, both in the weakenesse of their own doinges, and in the labours of others therein (as also we trust, that so will yet further appeare, euerie daie more tha other:) yet to help forward the weaker (& tho that are not able to iudge of the tongues) by a easier way, I would wish them to be somewh

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better aduiſed, what is the aduantage they ſeem to haue gotten thereby, if the caſe ſo ſtood that we had beene ouerſeene in our tranſlations, in all thoſe things that they lay to our charge; and that they had therein attained vnto the truer ſenſe of the text. For although ſo it were, yet notwithſtā-ding if we come to the matter, that is, to conſider howe weightie thoſe pointes of religion are that they woulde ſeeme to haue gayned thereby, al-though at the firſt they carie with them a glo-rious ſhew: yet in truth their aduantage would ſo alſo fall out to be verie ſmall, both in reſpect of thoſe places themſelues, and in reſpect of all the reſidu that they leaue vnto vs vntouched by thē. For if in thoſe verie places wherein they thinke they haue ſpeciall aduantage againſt our tranſla-tions, in the ſubſtance of the matter, notwith-ſtanding they gain little thereby; then howſoe-uer our tranſlators haue ouerſlipped themſelues, yet do our aduerſaries get therby no ſounde ad-uantage, in reſpect of the cauſe that they doe de-fend. So likewiſe if thoſe places wherin they find fault with vs, be verie fewe in reſpect of the reſt that they leaue vntouched, then do they both iu-ſtifie our fidelie in tranſlating of them: and not onely make themſelues and their doctrine liable vnto the triall of thē; but alſo bar themſelues for euer to lay to our charge, in ſo abſolute maner as they doe, that we haue not the ſcriptures among vs. For vnleſſe they can ſhewe, that ſuch as wee haue in ſuch ſort tranſlated, as that thēſelues doe

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find no fault therewith, do not contain the effect and substance of the christian faith (which as yet I thinke not one of them all did euer alledge, or leane vnto for his warrant therein) it is not for them to laie to our charge (though in all those pointes we had bene deceiued) that we haue not the word of God among vs, so far as it is needefull, for our full instruction in the faith & doctrin of Christ. Therfore to let passe whether we haue rightly translated or not, let vs a little enter into the consideration of the matter it selfe, and see what aduauntage themselues may hope to haue gotten thereby. Which course if we take, then doe wee finde that in their discouerie they do charge vs two principall waies: first, with diuers things more specially by name, in the first twentie chapters; then with a packe of others togithe (as matters belike of lesse importance) in two o the last. We are charded by name, first of all wi our inward meaning, that of purpose we tra the holie scriptures falslie, in fauour of the here sies that they suppose vs to holde, in the fir chapter: then with our open and plain dealing correspondent (as they saie) to so ill a meanin in all the rest, vnto the end of the twentith cha ter. And hitherto the method is good, and t order plaine; and therfore haue I set these thin down, as they stand there. In that which follow eth, it seemeth that it was not the authors pu pose to digest them into a method, but onely make the recitall of them, as they came to han

What it is, that they lay to our charge therein.

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Neuertheleſſe, that to vs both it may appeare more plainely; what they or we haue gained, or loſt by our tranſlations, in the pith or ſubſtance of religion; it ſhall be good for both parts, to lay them foorth in ſome plaine and eaſie method. Thoſe doinges of ours therfore that they charge vs withall, do almoſt all concerne our tranſlations: but in ſome pointes they charge vs, for to force the text it ſelf. In our tranſlations they find ſome faultes that concerne the wordes alone; and ſome that concerne the matters too. That which concerneth wordes onely, is, that we turn the eccleſiaſticall vſe of them, into their originall, but yet prophane ſignification. Vnto which the fourth chapter wholy, and a good part of the ſixt are allotted. As that wee cal ſchiſm, diuiſion; hereſie, ſect; catholike, generall; prieſt, elder; prieſthood, elderſhip; idols, images: church, congregation; ſacrament (in ſome places) ſecret; biſhop, ouerſeer; baptiſme, waſhing; and ſome others. That which concerneth the matter rather, is, that we ſo tranſlate, as tendeth chiefliе to the ouerthrow or diſcredite of diuerſe pointes of their profeſſion: and partly to the maintenance of ſome of our own. Thoſe points of their profeſſion, that we, as they ſaie, goe about to ouerthrow, do moſt of all concerne matters of doctrine; but ſome of them tende to the direction of ſome part of our life here. Thoſe that concerne matters of doctrine, are of two ſortes. For from they may ſeeme to ſeeke the aduancemēt

of religion only: in others to aduance the power, & excellencie that is in man. Those that concern the meere aduauncement of religion onely, partly concerne Christ himselfe: and partly, a fewe other holy thinges. Those that concerne Christ himselfe, are about his descending into hell, and are but two: one, that we seeme to impugne that article of the common Creede; the other, that we seeme to disallow of one speciall worke that they suppose was done therby, that is, the bringing out of the fathers, which were as they think, in *Limbo patrum*, which we by our translations seeme to discredite, both which are handled in the seuententh chapter. Those holie things that I speake of, are partly sacraments in deed, and certaine other ordinãces, which they would haue to be of that account. In those that are sacramentes indeed, they chieflie mislike in the one, that wee partly take it cleane away; & partly depriue it of the efficacie thereof, maketh it worse, or no better than those of the old law: in the other, that we take away the blessing, & do not acknowledge the reall presence that they imagine. Wherof the former of these is in the 14. the other in the seuẽteenth chapters. In those other holy ordinances which are penance, confession, orders, and matrimonie, the fault that they find with vs, is chiefly this, that in our translations we doe not allow them the name and dignitie of sacramentes; and in some pointes varie from them, euen in the very nature of them: as appeareth in the 13. 14. 1[illegible]

and 16. Chapters. Thoſe that tend to the aduancement of the power and excellencie, that is in man, further than we can think conuenient to go with them, partly concerne the righteouſnes of man generally: and partly ſome things that are more proper to the Church alone. Vnto the righteouſnes of man generally it doth appertain, that firſt, as touching man, they hold both that in him there is freedome of will, as in the tenth chapter: and that he is able, both to merit fauour, as in the ninth; and to ſatiſfie for ſins, as in the thirteenth chapter; thē as touching God, that it is ſeemly for his iuſtice likewiſe, to reward thoſe workes of man for the worthineſſe of them, as appeareth in the eight chapter. Thoſe that concerne the Church, doe partly concerne the whole togither: and partly one ſpeciall function in the ſame. Thoſe that concern the whole togither, are but two: one, that by other wordes we ſo open the name of the Church, that thereby we ſeeme to go againſt it, chapter the fift: the other that we allow not of that authoritie, that they do think it ſhould haue in ordaining, or giuing credit to certain traditions, as deliuered frō the Apoſtles: as in the ſecond chapter. Thoſe that concern that one ſpecial function, doe concerne the office it ſelfe: & a certain power therto belonging. The office it ſelfe would they haue to be a mightie prieſthood in al reſpects, as in the 6. Chapter. And therfore are they vrgent to haue both the termes according giuen, as the

name

name of priest; to the person, chapter the sixt, and of sacrifice to the dead, chapter the seuenteenth: and to haue altars left them whereon to offer, as in the seuenteenth chapter likewise, That one kind of power to this office belonging, is to help out of purgatorie, which we seeme ouer-much to discredite, when as those places whereon they build, we so translate, as though they ment no such thing: which matter is handled in the seuenth Chapter. Those that tend to the direction of some part of our life heere, are but two: one concerning worshipping: the other concerning mariage. Concerning worshipping, they contend but for the parties whome they would haue worshipped: and for the maner of worship that they would haue giuen vnto thē. The parties are, first the saints; and among them especially the blessed virgin; them also images; whereof, this is handled in the third chapter, that other in the eighteenth. The maner of worship, which they would haue giuen vnto these, they apportion foorth by distinguishing betwixt two kindes of woorship, whereof the one they call *Dulia*, the other *Latria*, both set downe in the nineteenth chapter. Concerning mariage, it is no more, but that they allow, neither priests, nor other votaries to marrie: and mislike of our translations, for that they leaue it free vnto them, as appeareth in the fifteenth chapter. For the maintenance of our own opinions, that which they do lay to our charge, is but very little, and

resteth

reſteth onlie in theſe two points: firſt, that we labor to eſtabliſh putatiue iuſtice (as they terme it) againſt the true inherent iuſtice, as they imagin, chapter eleuen; then, that in like ſort we ſeeke to eſtabliſh (as it pleaſeth them to terme it) ſpecial faith, vain ſecuritie, & onlie faith, chapter twelfe. Concerning the text it ſelfe, they charge vs with adding thereunto in ſome few places, as may be ſeen in the twentith chapter. Thoſe others, that in the titles that are wrapt vp togither without naming of anie one of them, are theſe: firſt certain other trecheries as they terme thē, both heretical, and woorth the obſeruation, chapter the one and twentith; then alſo certein other faults, that are, as they ſaie, Iudaical, prophane, meere vanities, follies, and nouelties, chapter two and twentith. But theſe two latter charges are not of anie ſuch importance, but that if we could agree in the other, I thinke we ſhould not long haue anie great diſagreement in theſe.

12 So are theſe the principal faultes, as touching the matter, that our tranſlations are charged withal, according as the principal author himſelfe in his diſcouerie hath gathered them. Wherein although it muſt needes be, that diuers particular points are in the book it ſelf, that cannot wel be ſpecified in ſo briefe a collection of the whole: yet, both theſe are inough to condēn, whatſoeuer tranſlations are ſo falſe as theſe pretend; & if theſe wil not ſerue, thoſe other by matters that are left behind, are much more vnable,

How little cauſe they haue, to find ſuch fault with our tranſlations.

& neuer need to come to the muſter. And therefore I thought it beſt, to rip no further into the particulars, leauing that courſe to the anſwerers onlie: but rather to make the whole trial (that I do mean) by thoſe verie points, that themſelues haue thought woorthie the place of beſt account for this matter. And firſt I muſt needes proteſt thus much, that how grieuous ſoeuer the things are, that they lay to our charge in theſe our labours: yet for my part, I can now more quietlie bear it (& think that others do ſo beſides) for that themſelues begin to tranſlate (howſoeuer) the ſcriptures likewiſe. For though they haue not don it, without their affections, but ſo fauorably as they could on their own behalfe; & with ſuch limitation beſides, as laboureth to chaſe men away ouer-much from the reading of it; & laſtly, not without great bitternes againſt our tranſlations, & vs, and againſt the truth it ſelfe: yet, notwithſtanding al this, and whatſoeuer elſe might be laid thereunto, now that themſelues doo alſo tranſlate, let them find fault ſo much as they wil. We ſhal better finde out the matter betwixt vs: and their own doinges, for the moſt of ours, ſhal witnes with vs. Hitherto it was thought by diuers, that we might haue beene charged with great matters indeed: now they begin thēſelues to eſpy, that there is litle elſe againſt vs, but quarrel of woordes. Now, as touching the things they lay to our charge, and firſt, as touching our purpoſe, or inward meaning, in tranſlating ſo as we

haue

haue tranſlated, it is good for euery one to iudge the beſt in all ſuch caſes: & not to be ouerhaſtie, in no ſecret matters to giue forth our iudgment, whē as none other, but god alone, can throughly know the bottom thereof. As for vs, notwithſtanding that wee are vndoubtedly perſwaded, that in theſe matters, thoſe our aduerſaries are verie wrong: yet do we take no doubt at all, but that diuers of them meane verie wel, and do not wilfully go about to ſuppreſſe, or yet to reſiſt the open truth. The ſame perſwaſion if it may pleaſe them to conceiue of vs, we thinke that they may ſafely doe it: and that it is not to be thought any more, than both the trueth, and charitie too, doe iuſtly require. It were meet that diſpleaſure wer on al partes laid aſide: for the wrath of man can neuer accompliſh that which is right. Concerning the matter, two things there are that I wiſh to be conſidered of them: whether thoſe points, for whoſe ſakes they account our tranſlations ſo faultie, be not as yet in the controuerſie betwixt vs; and, whether theſe pointes are of ſuch importance, as that if we ſhould be faultie therin, they might then account the reſidue of the ſcriptures by vs tranſlated, to be no part of the worde of God. That they are in controuerſie betwixt vs, it is ſo euident, that I need not buſie my ſelf to declare it: ſauing onely that one point, of Chriſtes deſcending into hell. For as touching it, there is no queſtion at all betwixt vs, whether hee did deſcend or not; ſo farre as is ſufficient for to

deliuer vs thence: but only as touching that maner of his deſcēding, which they haue ſet down, without ſufficient warrant of the word of GOD (as we do take it) not refuſing the trial therof by anie ſound tranſlatiō whatſoeuer. As for the reſt, there is no queſtion, but that as yet they are in queſtion betwixt vs: & that we are in conſcience perſuaded, that our ſelues haue gotten the ſurer ſide, both in the pointes that are in controuerſie: and in the truth of the text it ſelf. If it be ſo, then muſt they needs firſt know thus much, that they leaue the waie as opē to vs, to lay to their charge, that in diſſenting frō vs in their tranſlations, they doe it to maintain their own opinions: as it is vnto thē, ſo to eſteem & iudge of vs. During which time of controuerſie betwixt vs, if needes they will ſo reſolutely ouer-rule the caſe to their aduantage: though to ſome of their owne fellowes they may ſeeme to haue done ſtoutly and well, yet ſo many as are indifferent, would rather like that firſt they would obtaine the principall matters, afore that euer they inuade as their own thoſe other aduantages that hang thereupon. Then alſo themſelues will not denie, but that is the duetie of euerie one, to take ſo good heed as they can that they giue no offence; neither to the Iew, nor to the Gentile, nor eſpecially to the Church of God: and, if it be the duetie of all, then is it the duetie of tranſlators alſo; eſpecially thoſe, that haue to tranſlate the word of GOD. For the more needful that anie thing is to the

of man, the more must it be of all frequented: and the more that it is frequented of all, the more hurt doth come, if there be anie danger. Fire and water are so needful, that we cannot be without them: and therefore there commeth much hurt thereby, when they are not warily handled. The word of life is much more needefull: vnto the fountain of liuing waters, al the children of God daily resort, to draw to their vse as neede requireth. If therefore there should be anie daunger therein, either in the thing it selfe, by other corruption mingled withall; or for that there is not sufficient prouision made about it, for those that should resort therunto: it cannot be auoided; but that much hurt must come thereby. So our translatours are not to be blamed, if hauing their choise they forbeare those wordes, out of which the deceiued may suk the mainteinance of their wrong opinions: and vse such others, as cannot so easily be mistaken by anie. Sure we are of this that the holy ghost vseth no such speech, as may iustly giue offence vnto any: & that none can interpret the holy scriptures aright, but by the self same spirite, by which they were written at the first. Which spirite, whosoeuer followeth, hee can neuer finde in his heart, wittingly to lend forth his pen, to that which may tend to aduance anie error or ill: and if he could, yet should he finde no helpe in the text (being rightly taken) to beare him out. Insomuch, that so long as these controuersies are vndecided, or at least,

vntil they ſhal find more ſubſtantial grounds to eſtabliſh their conceiued opinions, than to our knowledge they haue anie as yet, we cannot but think, that whatſoeuer want of ſupportatiō there is to thoſe opinions, the ſame is rather in the text it ſelfe, than in our tranſlations. Concerning the other, that is, the validitie of thoſe points of religion, or whether they be of that force, or neceſſitie rather, that for their ſakes ſo hard a cenſure may proceed againſt vs, that we haue not amōg vs the true word of God: I would wiſh them to conſider withall, that holding ſo much, as themſelues do know, & will graunt that we do, it will be verie hard to deuiſe, how the ſame might be brought to paſſe, vnleſſe both we had the worde among vs, and highly did eſteeme of the ſame. Themſelues I truſt think no otherwiſe of vs, but that we are perſwaded, that we fully hold togither with them, whatſoeuer is catholick: if it be ſo, the matter is not verie great, if we varie ſomwhat in theſe. Though a man want an arme, or a leg; yet notwithſtanding he may be a man. Let euery one take heed to his head: if it be wanting, the reſt is nothing, though there want not a ioint beſides. And could but ſome of thē be (yet at the laſt) as indifferent, as manie of them haue long beene grieuous againſt vs; could they now be ſo readie to take in good part what we haue done well, as long as they haue beene to take to the woorſt, whatſoeuer left them anie ſuch aduantage; I cannot ſee, how it ſhuld com to paſſe, but

that laying the greater part, which themſelues acknowledge we haue tranſlated wel, vnto the leſſe wherein they ſuppoſe we haue done il, they might ſee our wel doing ſo far to exceed that which is il, that they need not thinke it ſo great a matter (the trueth of the text ſufficiently ſaued) more quietly to put vp at our handes the one for the other: eſpecially when they themſelues com in to tranſlate ſo late as they do: and haue the benefit of our former labors. For ſuch (of al others) it doth not become to come in ſo late with ſuch controlling, that ſhould haue been with the formoſt at the work themſelues, to haue ſeen to the orderly proceeding of it. The ſtronger cauſe we thinke ſhould haue folowing the greater effect. And ſo, notwithſtanding al the corruptions, that diuers of them lay to our charge, not after a niggiſh, but in liberal maner: yet neuertheleſſe, ſo manie as ſhal more aduiſedly conſider the force of that charge, ſhal not (we think) find anie great cauſe to ſtand in dowt the rather for it, whether we haue the truth of Gods word among vs, or not.

That theſe are not ſo clear on their parts, that for their ſakes onlie we are to be denied to haue the word among vs.

13 As for any more ſpecial treatiſe of theſe matters, as it belongeth not to the courſe that I haue taken: ſo is it likewiſe, both a needles thing in it ſelfe, being ſo often, and ſo thoroughly done alreadie by manie others; and ſuch as is rather to be left to thoſe that are to deale in the worke it ſelfe, than to be by a ſcanter handling incumbred by me. Neuertheles, if it pleaſe them,

with any indifferencie to consider of them, what great cause haue they, either to mislike so much as they do, of that which we do hold therein; or so inexorably to vrge their opinions to vs? A man would thinke, that there were some passing ods: else, that they would neuer be so earnest in it.

Lymbus patrum. That which they holde of *Lymbus patrum*, is it so consonant to the word of God, or else but so cõstant in it selfe, that they may looke to draw al men with them, to be of the same opinion therein? Was it euer yet taken to be so perilous a point of doctrine, for a Christian man so to build vpon the satisfaction that Christ made on the crosse to the iustice of God, that he might in no wise accoũt it to be in force for those that died in the faith before: as wel as for those that after succeeded: especiallie when as we are plainely taught, that he was yesterdaie, and to daie, and the same for euer; that he is the lamb slaine from the beginning of the world; that there is no condemnation to any of those that are in Christ; that god is not a God of the dead, but of the liuing; that by the sufferinges of Iesus Christ the fathers also of olde were relieued, and by his stripes, made whole; and many others such like as these? The sun being gotten to the height of the heauens, or shrunk downward towardes the midst of the afternoone, or gotten almost to the verie setting dooth it not yet notwithstanding giue a cleer light vnto the east, and to al other coastes of the world besides? And shal not the death and

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ſuffering of Chriſt, though it were long after the world began, be auaileable likewiſe to thoſe that are gone before, that liued and died in the faith of Chriſt? An attonement we know there was before, for that God dealt oft times ſo fauourably with man: and the ſame was grounded onely in Chriſt. And what reaſon can there be giuen, why they make it to ſtand with the iuſtice of God, that before the time of that ſatiſfaction actually made, he ſhould haue anie fauour towards them heer in this life, as wel as to vs: and yet depriue them of that fruition of it after this life, which they graunt vnto vs? And if their *Lymbus* be ſo vncertain, what need they then to that end vrge anie ſuch deſcending of Chriſt? That in ſuch ſort he deſcended into hel, as is fully ſufficient in the iuſtice of God, both to acquite the fathers before, that otherwiſe ſhould haue come thither, and to be a diſcharge vnto vs that afterward liue, it is a thing that is fully beleeued of vs al: if they wil go further, and ſet downe with themſelues, in what maner alſo he did it, further than the ſcripture doth warrant, can they not determine therin for themſelues, vnleſſe they carry all others likewiſe into the ſame aduenture with them? As touching their doctrine of the real preſence, knowing that already we doe beleeue, that the faithful receiuer receiueth not anie bare ſign, but, togither with the outward ſigne, whole Chriſt, God and man, his ſufferinges and merits; may not this be accounted ſufficient, vnleſſe we

Chriſtes deſcending into hel.

Real preſence.

wee goe further, to haue his presence in the verie maner that they haue imagined: which notwithstanding was not agreed on among themselues, but verie latelie? The fathers before the incarnation of Christ could not otherwise receiue him; as also themselues grant that they did not: and yet notwithstanding was that sufficient for their saluation. And, so long as they shew no further reason than they doe, why such a kinde of receiuing of Christ might wel be auaileable to their saluation, and not vnto ours (especially when as otherwise we finde but one communion of saints, as wel in profession, as in state of saluation) why may they not be content to admit, that this kinde of receiuing which we professe, is so much as they neede to require of vs, or else that it failed in the fathers also, that were before the incarnatiō of Christ? As for their other sacraments, as they term them, admit they might be vouchsafed that honor in som account among them for vnities sake, if needlesse they would haue them so to be called: yet what reason is it, that they should so ouer-rule the iudgements of others likewise, as to account so basely of them, vnlesse in such needles and by-matters they doo in al thinges agree with them? Freedome of wil, and merit of workes, were in deed iolly matters to puffe vs vp higher in our own estimation: but we can be proud enough without them. Sufficient for vs it ought to be, that we may be saued: let vs leaue the glorie thereof whol

Their other sacraments.

Freedome of wil and merit of works.

wholy to God, and take no part thereof to our ſelues. Since the fall, there is not in man any inclination at all vnto good that is of that kind, ſauing onely in thoſe that are regenerate: and that which is in them, is not euer continuall, but ſomtimes verie rare, and weake likewiſe; and euer is the ſpeciall woorking of God in vs. And though our workes that are done in faith and loue, haue reward promiſed vnto them, and ſo conſequently by promiſe du, yet are the beſt of them, on our partes, or ſo much thereof as is ours, ſo vnperfect and weake, that by right they could (otherwiſe than by mercifull acceptance) deſerue nothing at all. And when we are ſure we haue moſt abſolute redemption, fully and wholly in the merites of Chriſt, what need we troble our ſelues further to ſearch out, whether that we maie not thinke, that our good woorkes haue in ſome ſenſe merited alſo? Traditions ſo farre as they doe not ſwarue frō the written word, or are to edifieng, we do not miſlike: otherwiſe we think we haue alreadie ſo much to doe that is expreſly commaunded vnto vs, that wee thinke they hinder vs much in the ſeruice of GOD, that incumber vs with more. The prieſthood and ſacrifice of Ieſus Chriſt wee account to be of that ſufficiencie in themſelues, and ſo proper to him alone, that we cannot yet be perſwaded, either that we neede, or that we maie, ſet vp anie other: but that wee muſt needes bewraie either our great ignorance in the one, or that we haue a verie

Traditions.

Their prieſthood and ſacrifice.

a verie slender, and ouer-base an account of the other. Otherwise, if these will not serue: needes must we be more out of hope to get anie good, by those that are brought in by them. Howbeit, his priesthood continueth for euer; and his sacrifice once made, is a full satisfaction for all: so that we neede neuer be carefull for anie thing els to be ioined withall. As for their purgatorie, and the

Purgatorie.

sillie helps that they haue allotted thereunto; we can neither stand in feare of the one: nor, if we should be distressed by it, can hope of anie releefe of the other. Of their purgatorie we cannot stand in fear, both because the scripture doth not tell vs of anie such place; and besides that, it lappeth vp all forgiuenes of sinnes, and remembrance therof (to all beleeuers) in the death and sufferinges of Christ; and that in so full and comfortable maner, that it leaueth to vs no dread at all of anie such tormentes to be afterward suffered for sin by anie of vs: and because it is so euident to all the world, that it was at the first an heathenish opinion among the Gentiles, before they came to the knowledge of Christ; and hath bene since vsed in the Church of Rome as a compendious waie to get in monie, and that beyond all measure and meane. The helpes that they vse to releeue the souls that they suppose to be affected therin, can do little good, both bicause there nothing can be anie satisfaction for sinne to the iustice of God, but only the death and suffering of Christ; and because that those helpes of their

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(beſides that they are verie weak in themſelues) are not ordeined of God to be the meanes to applie the ſame vnto anie; but onely the faith of the parties themſelues, wrought in them by the holy Ghoſt. In their woorſhipping of ſaints and Images, there is ſome ods: howbeit we cannot finde the better of them both (their woorſhipping of ſaincts I meane) to be anie better than plain idolatrie: ſo oft at leaſt as it goeth beyond that honor, which in the ſecond table and fift commandement is appointed to fathers and mothers; and reacheth vnto the woorſhip which in the firſt table, and in the firſt and ſecond commaundements, is before taken vp vnto God. As alſo wee thinke themſelues ſhould perceiue, that, if they doe it as a duetie that they owe vnto them; or as a thing that ſaints doe like of; or to get ſome benefite at their hands: in all theſe pointes they do but waſt and leeſe their labour, for that they ow them no ſuch duetie; neither doe they like, that they ſhuld offer them anie ſuch, nor yet can help the in thoſe things that they craue at their hands. And as for their images, neither are they bleſſed of God, to yeeld anie ſuch fruit as they require at their hands; neither ſhould we ſo maintaine the dignitie of our creation, being ordained to repreſent the perſon of God, to all theſe his creatures, if wee ſhould ſo ſeruilely abaſe our ſelues to ſtoks and ſtones, when as the Lord hath made vs the head ouer them, not them ouer vs. Concerning the marriage of thoſe that are of the

Woorſhipping of ſaints and images.

clergie,

Marriage of priestes.

clergie, seeing that both the scripture alloweth of it in all estates and degrees whatsoeuer, & that God in his wisedome ordeined the same: and seeing that the practise of all iniquitie hath had it in continuall vse: it is a thing (we thinke) more plain, than that we may allowe anie controuersie thereof to be made. If this will not serue, let them but turne backe their eies to themselues, and but make an indifferent search, howe fowle & manifold pollution hath broken forth among them, since the time that they haue abandoned marriage from their orders: and, that one thing (we thinke) will be sufficient to teach them, that heerin they were farre ouershot, and haue found it true in themselues by experience (that which before they might haue learned at the mouth of the Lord) that generally it is not good, for anie estate of men to liue vnmaried; when as thereby they so quickly brought all their orders so fowle out of order. As for their inherent iustice, and that (with some distempered affections, as it seemeth) they charge vs to allow of none other, but that which is putatiue, and onely faith, the substance of this matter being before specially touched, it is not needful heer to saie any more therof. So these are (in effect) those great matters, for whose sakes wee are charged to haue translated so corruptly: and so consequently (in the iudgement of some) that wee haue not the worde of God at all among vs. Whereunto would they add but this little correction, that for these ma-

Inhærent, putatiue iustice: onely faith.

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ters we haue it not to their good liking, thereunto could we be content to yeeld: and therwithal thinke, that we muſt ſtil want al authoritie of ſcripture for them. Otherwiſe they haue ſufficiently found (euen in their ruines of their own vſurpation and doctrines) that we haue the ſcriptures among vs: as alſo not manie of themſelues doo charge vs, but onlie for theſe, and for a few ſuch other beſides, of ſuch like, or leſſe importance.

14 That other hinderance that is of more ſpecial force with them al generally, is that they haue a certain perſuaſion, that they cannot ioine with vs in our profeſſion, but that ſo they ſhould depart from the catholicke Church. Which thing in deede is of ſuch importance, that if it were true, it were not for anie that loued his owne ſaluation, or the glorie of God, to ioine with vs in our religion. For there is but one Church, as alſo there is but one faith; and whoſoeuer they are that depart from either of both, they cannot be of ſound religion, whatſoeuer it is they doo profeſſe. Therefore to examine this matter a little, firſt we may doo wel to ſearch out, what it is that maketh them to thinke, that, if they ſhould reforme their profeſſion ſo farre foorth as we haue done, they ſhould then depart from the catholicke Church, and ſo conſequently depriue themſelues of eternal life: then, how the ſame opinion of theirs may be amended. Concerning the former, me thinke that

Of departing from the church.

What it is that maketh thē to think that we are departed from the Church.

that the principal cause of this their perswasion is, for that they doe not rightly gather, neither what the church it selfe is: nor yet what it is to depart from the same. And then, if the groundwotke it selfe be wrong, it is no maruel if the building that be set therupon, be awrie likewise. The former of them is, that in the estimation of the Church, they take not vnto them a right tri-

What they imagin to be the church.

al, to teach them which is the church in deed. For the leuels that they commonly vse, are especially two: one taken out of the first foundation of it; the other, the succes that since it hath had, to this present time wherein we liue. Out of the foundation of their church, they goe about to establish the certaintie of it, by two conueiances: one, from Christ vnto Peter; the other from Peter vnto thē. For first they imagine that Christ made Peter the chiefe of al, and his general substitute heere on earth: that he should be, vnder him, the head of his church, and haue the feeding of al that are his. Out of this they gather, that those onelie are the church that acknowledge Peter next vnto Christ, to be their chiefe and principal head. Then doe they conceiue, that Peter was disposed to leaue this primacie with the church of Rome, and to those that should be the bishops thereof: and that for that cause he left o ther places, and came vnto Rome, and was B shop there fiue and twentie yeeres. And thereup on they thinke they may safely gather, that who soeuer is not vnder the Church of Rome, he al

is none of the church of god. These conueiances do we take to be of verie little force: and so consequently, no matter of substance to assure vs of the truth of this matter. For first that Peter had any such prerogatiue or primacie, we find it not set down by Christ himself, or by any of his Apostles: which notwithstãding must needs haue been done without question, if it had been true; beeing, as it was, of such importance. Then, as touching any assignement ouer from him to the church of Rome, and to those that should be the bishops therof, neither do we find (by vndowted authoritie) that he euer did it: nor, if he had any time done it, yet that he had libertie so to do; & that GOD would ratifie his assignment. But I mean not to enter into that discourse, sufficiently handled by many others: neither is it needful when as our aduersaries themselues do of late so much mislike that part of their ground-worke, that none of them al (of anie accoũt) can find in their harts, to build so much as their own credit thereon. The other which standeth in the succes that their church hath had, is indeed of greater force to such a purpose: but yet not withstãding that has being rightly considered, yeeldeth no assurance to the matter that we haue in hand. The successes which the church of Rome hath had, resteth in two principal points: in continuance; & consent of others. By continuance I meane, that hath not fallen backe againe to paganisme, or heathenish vanitie; neither yet stept aside to the

How they ground vpon the successe that they haue had.

ſect of Mahomet, as the Turks, and manie others haue don: but euer continued after a ſort in the profeſſion of the faith, ſince the time that by the Apoſtles it was deliuered vnto thē. Which ſurely is a very ſpecial bleſſing of God: an euident work of the holie Ghoſt: and a verie good cauſe, why al thoſe that wiſh wel to the Goſpel of Chriſt, ſhould haue the ancient church of Rome ſo much the more in reuerence for it. So commeth it to paſſe, that they haue not only had, after a ſort, a continual ſucceſſion of biſhops and teachers: but alſo haue in ſom maner preſerued, and hitherto mainteined both the word, and the ſacraments, that Chriſt himſelfe did leaue vnto vs. The conſent alſo that they haue had, hath bin verie great: yet not euer a like, but ſometime more, than at ſome other. So long as it kept the faith vndefiled; and was earneſtly bent to aduance the kingdome of Chriſt; and would in no wiſe breake, but carefully mainteined the vnitie of the church: ſo long they had the conſent of all that dwelt about them, or by any meanes could haue anie dealing with them. And that, not altogither for the antiquitie, and dignitie of the citie (becauſe it had been of great continuance in a floriſhing eſtate; and was now the imperiall ſeat:) but alſo, euen for the ſinceritie of the faith, and for diuers excellent gifts, that god had powred vpon that church in plentiful maner. But after that (the former zeal being abated) it began to fal in loue with earthly things, & to breake

peace of the church to aduance it ſelfe, then began manie to let down their former good liking of it: al the Eaſt churches generally; and many of the better ſort in the Weſt likewiſe. Neuertheles, euen then alſo, the greateſt part of al Europe, and ſome others elſe-where beſides, did cleaue vnto it: partly of themſelues, for the former dignitie of the place, or for that they perceiued not how they began to ſlide away from the ſinceritie of their profeſſion; but eſpecially, becauſe of the great power that the church of Rome did after obtein, frō which they ſaw not how to withdraw themſelues, without ſome preſent diſpleaſure or danger. Hence commeth it, that they haue had their doinges allowed, and their opinions confirmed not onelie by manie ſeueral perſons of beſt account: but alſo by Prouincials abroad, and by general Councels at home: themſelues, or their friendes, in theſe latter ages, euer bearing the ſway in thē both. So that indeed the church of Rome hath had ſuch ſucceſſe in theſe parts of the world among vs, that (to our knowledge) there hath not beene the like for earthlie pomp any where elſe. Yet notwithſtanding, this alſo is verie weak, wherupon to ſet that building of theirs: needs muſt it haue a faſter ground, elſe can it neuer be able to ſtand. Although therfore, that in their own opinio their church hath had a ſpecial foūdation; & although it hath had indeed ſuch ſucces ſince, as thēſelues do ſtil imagin: yet notwithſtanding, when they point vs vnto the

church, and vndertake to shew vs vndoubted tokens therof, then we allow not that they should think to put vs ouer onely to this, and shew vs no better tokens than these. We doe not deny them to be of the church: but we allow not the bounds of the Church to be so taken in; nor these things to stand for sufficient proofe, that anie such preeminence belongeth to them.

That they conceiue amisse of vs, when they imagin that we are departed from the church.

15 The other point that seemeth to yeeld som part of the ground-work of that perswasion, is for bicause that they doe conceiue, that to be a departure from the Church, which is none indeed, after that once the trueth is tried. Concerning which matter, it shall be good to consider these two thinges; how this kinde of perswasion doth grow, and what inconuenience this one point of mistaking doth breed in the end. This perswasion groweth most of al by the means of our aduersaries: then also by som of our selues too. Those aduersaries of ours, by whom it cõmeth, are lightly the most cunning, and most learned of them: who seeing themselues to haue som aduantage, if they can win vs to acknowledge, or others to belieue, that we are simply or in al things departed from them, & make another peculiar church of our selues, earnestly labour, euen at the first, to obtain that aduantage. Hence commeth it, that both they doe so busily vrge that point, & would haue neither vs, nor others, to make (at all) anie question of it: and so readily apply to that sense whatsoeuer they find in our writings, that doth

How this kind of perswasion groweth.

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import a diuiſion betwixt vs. Thoſe on our part by whom it commeth, are (moſt of all) thoſe that are moſt zealous: who being much mooued with the manifeſt corruption that the aduerſarie part maintaineth, and with their vnreaſonable thirſt of innocent bloud in the quarrell of religion, are by that occaſion carried ſo far ſomtime, that they do not euer ſpeake and write in ſo ſenſed maner, but that when they acknowledged that diuiſion that indeede is and ought to be, betwixt them and vs (ſo long as they ſtand in ſuch ſort as they doe) they may ſeem to acknowledge that we are altogither diuided: that we are a diſtinct viſible Church from them; and they but a ſinagog, in no ſenſe appertaining to the viſible Church. Whereas notwithſtanding by the whole courſe of all our writings it is cleer again, that we doe not ſunder our ſelues from them, nor them from vs, but onely in thoſe pointes that are in controuerſie betwixt vs: and for the reſt, agree togither, & acknowledge likewiſe, that in thoſe we are one. But bicauſe that whenſoeuer we ſpeake of the diuiſiõ that is betwixt vs, we do not therwithall ſhew, how far we agree, thereupon it ſeemeth to them that we can eaſily be contẽt, to be altogither abandoned from them, and to haue no ſocietie at al with ſuch a people. So commeth it to paſſe, that as they (vpon the aduantage) diſclaim in vs, & bear vs in hand, that both they and we cannot be the members of any one, & the ſelf ſame church (as in deed in ſom ſenſe we cannot;

and in that ſenſe is by vs acknowledged) ſo we likewiſe ſeeme vnto diuers to be in that point of the ſelfe-ſame mind with them, & as fully to diſclaime in them as they do in vs; and as abſolutely to hold, that both ſorts of vs cānot in any ſenſe or conſtruction be members of one, and the ſelf ſame body, eſpecially of that which is ancient & true, & the catholik or apoſtolik church, as notwithſtanding we are generally. The inconuenience that this miſtaking doth breed in the end, is very great and hurtful to the cauſe of religion: but ſome branches thereof there be, which are common to both parties; and ſome that are proper to either. Common to both are theſe two: the inward hartburning, and griefe of mind that is betwixt vs, one towardes another; and bitter contentions inſuing theron, whenſoeuer occaſion is offered. And touching the former, we need go no further, than to appeale, euerie one to his owne conſcience. For there ſhal we finde, both that we haue an inward griefe, one towards another: and that we thinke we may (and ought) maintaine the ſame in the cauſe of religion that we haue in hand. Our contentions are ſo apparant, and known vnto al, that al Chriſtendome is witnes of them. Which alſo are for the moſt part ſo bitterly handled, as if in religion we were vtterly ſūdered, one from another, & had no point of faith at al, that were common betwixt vs: to the increaſe of variance, among our ſelues, and to the great hinderance of many of thoſe that

What inconuenience commeth thereby.

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are without, and otherwiſe might be wun to the Chriſtian faith. Proper vnto our aduerſaries it is, that, if it doo fal out in the end (as I truſt it wil anon appeer) that there was no ſuch cauſe in vs as deſerued, ſo to be abandoned from the church of God: then abideth an heauie iudgement for them, that haue been ſo bold as to ſet down, that we are not of the church of Chriſt; & therewithal, for to powre foorth, whatſoeuer curſes they had againſt vs. And no maruel, if they ſtand in ſuch danger in the iudgements of God, when as (being ſo) they ſin verie grieuouſly both againſt God, & againſt their neighbor. Againſt God, for that they fight againſt his trueth; and abuſe the place of iuſtice, that he hath giuen them: againſt their neighbor, for that ſo they diſcourage, and terrifie manie of the weake ones that are among vs; and among themſelues, are the onlie cauſe, that manie of the ſimpler ſort that belong vnto them, are perſuaded that we are none of the church, and behaue themſelues accordingly towards vs. Then alſo, if it ſhould be ſo (as we hope it wil appeer) that we haue a better title to be of the church, thã they themſelues haue: thẽ would their ſubtiltie and fearceneſſe returne to them again, and conclude vpon themſelues, that if we do not belong to the church, much les do they. Proper vnto vs are two others likewiſe, if we at any time ſuffer them to make ſuch an abſolute diuiſion betwixt vs. For ſo commeth it to paſſe, firſt, that by conſenting ſo far with them

in this error, we also must stand chargeable before God, for what-soeuer il fruits doo spring of the same: ratably at the least, so far as the proportiõ of our fault requireth. Then also we bring our selues to needles trouble, for that it is great probabilitie with thẽ that so we make our selues answerable for to find out a distinct and a seueral church from them, from which we descend, which hath continued from the Apostles age to this present: elsse, that needs we must acknowledge, that our church is sprong vp of late; or at least, since theirs. Wherein, although they could neuer be able, either to cõdemn vs, or else but to iustifie themselues: yet is it more than we need to giue them; and more, than (we think) they vse wel, when they haue it. Therefore to conclude both these points, as I said before, so saie I again, that it is no maruel if diuers of them think, that ioining with vs they should vtterly depart from the church so long as they do wander so far both in determining what the church is, and what it is to depart from the same.

A meet way how to find out, who are of the church.

16 For amendment wherof, it must needs be a good & readie way, more truly to learn what the church is indeed: and what is the vndowted departing from it. Concerning the former, it shall be needful, not onlie to consider what the church is in the whole: but also what it is in the seueral parts, that is, who are the true members therof. Concerning the whole, there is a way which if we take, we shal neuer be able, plainly to find

find out the thing that we ſeek: & yet notwithſtãding determin therein the verie truth. Again there is a way, which if we take, we ſhall quickly find, that which is not only true in it ſelfe; but alſo carieth ſuch a light with it, as that eaſily we ſhal be able to perceiue the truth of the thing that we haue in hand. The former of theſe is, whẽ as we goe about to compaſſe thoſe thinges, that are beyond our reach and cannot com vnder our capacity. As namely, when we labour to find out the church in heauen, either in the ſecret election of God; or in the glorie, whereunto it ſhal come in the end: or on earth, by the largeneſſe of the bounds which it hath being ſpred al ouer the face of the earth. For though it be verie true, that that indeed is the true Church, which is choſen from the beginning, and which ſhal be glorified the end; yet are not we able, by either of thoſe find out, who they are. For we cannot looke to the ſecret purpoſe of God; nor in the end it ſe eſpie the end before it come: we muſt either haue better tokens thã theſe, or elſe can we no good at al. So likewiſe the earth is ſo velarge, that we are not able to reach foorth our owledge vnto the outmoſt bounds therof: & conſequently can neuer ſee, what faith it is is there profeſſed, nor ſo much as whether re be any people at all, that there inhabite. herefore we ſhould take ſuch a courſe, as that could not (in our conſcience) ſet down with ſelues, that we knew the Church, vntill we could

A way that will not ſerue our turne ſufficiently.

could get the view of the whole: then could we neuer resolue our selues, but needes remain vncertaine so long as we liue. And in this, our aduersaries haue (as it seemeth at the first) a iust occasion ministred vnto them, to turne aside their adherentes eies to the Church of Rome, beeing such, as for neerenes and euident shewe that it hath, may easily come vnder our knowledge; &, for that manie others hang thereupon, carrieth a speciall credite withall. Howbeit, although they haue rightly espied the inconuenience on the one side: yet haue they not sufficiently holpen the same on the other. They see indeede what is the disease: but the medicine that they giue for the same, will not serue. Therfore now concerning that other waie that will serue our turne we haue the direction alreadie giuen, as in manie other places of scripture besides, so namely by a speciall place of Christ himselfe, at his last going vp to Ierusalem, a little before the time that hee suffered. At what time being supposed to leaue that point decided vnto them, before he should leaue them, hee first asked his Disciples, what opinion others had of him: and, what that came short, what was their owne perswasion of him. Whereunto when Peter aunswered in the name of himselfe and the rest, that they beleeued that hee was the Christ, the sonne of the liuing GOD, he plainly declared, that this was the true profession indeede: that it was not an opinion, or conceit of mans wisedome; but

The other way, that wil plainly shew foorth what the church is.

was giuen vnto them from his father in heauen: that it was the rock, and plot of ground, where-upon hee would build his Church: that against it the power of hell should neuer preuaile: and that by it they should open and shut the kingdome of heauen to all the world; setting at liberie from the daunger of hell those that beleeued, and binding vp all others to eternall perdition. In which place we haue to consider, what is the faith that is so commended: and what commendation is giuen vnto it. But because to the present purpose that we haue in hand, we neede but the former of these two: therefore in the other we neede to consider no more but this nowe, that there is so speciall commendation giuen vnto it, as that it cannot be, but that whosoeuer be of the same, they must needes be of the Church indeede. The faith it selfe that is there professed, resteth in two principall pointes: one, that he was the Christ; the other, that he was the sonne of the liuing GOD. Of which two, the latter is, with so full consent receiued of al, and so cleere from all maner of doubt among vs, and euerie point thereunto belonging, that it againe maie for this time be set aside, though otherwise in it selfe, it be as needefull as the other. And so to finde out what is the sense of the former of them, that is, that hee was the Christ, is as much to saie, that hee was the annointed, that verie sauiour, which before was promised to them. In which his annointing there are

two

two things to be considered, that he was appoin-
ted, and made able, to be our sauiour: & so con-
sequently appointed, and made able, to be our
priest, our prophet and king. Our priest, to make
a full attonement, betwixt GOD and vs, to the
purchasing of eternal redemption in him; and to
the attainment of the same: our prophet to teach
vs, whatsoeuer is expedient for vs to knowe: and
our king vnder whome we haue to liue, vntill by
his gouernment he shall bring vs thither. Out o
which we maie safely set downe, and that by the
authoritie of Christ himselfe, who they are tha
maie be accounted the Church of God: that is
the vniuersal assemblie of those, that professe th
sonne of the virgin Marie, to be the promised sa
uiour; by God himselfe, both ordained and ena
bled to saue so manie as doe beleeue in him. O
if we goe more specially to work, those that re
in Iesus Christ alone, for the whole work of the
saluation: in his priesthood, for the full satisfac
on of the iustice of God, both to escape hell, an
to come vnto heauen; in his doctrine & scepte
to bring vs vnto it. So commeth it to passe, th
whersoeuer there be anie countries or nation
that doe professe this faith in Christ, those m
wee needes acknowledge for to belong to t
Church of Christ: as on the other side, whos
uer they are, that haue not this faith, that the
are none of the Church of Christ, whatsoe
thing els they can pretend. So that the Chur
of which we speake at this present, is that v
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uerſal aſſembly or gathering togither of al thoſe, whether congregations, or ſeuerall perſons, in anie part of all the world, that beleeue in Chriſt, or profeſſe the ſame that we call Chriſtianitie, or the Chriſtian faith. Concerning the member, it maie ſufficiently appeare by this that is ſaid alreadie, who they are that doe appertaine to that account: whether they be whole congregations, or ſeuerall perſons that come in queſtion. For whoſoeuer they are that profeſſe according to the pattern aforeſaid, thoſe muſt needes be verie good members: and thoſe that ſwerue from it, whether more, or leſſe, are in like ſorte to be accounted, to be in the like proportion departed from the ſinceritie of the better ſort. So that in anie wiſe we muſt take heed, that in this account we meaſure not the goods of anie member, either in the ſecret electiō of God, for that it is vnknown vnto vs; or in the framing of their cōuerſion to outward ſobrietie, or holineſſe of life, wherein we maie be verie ſoone guiled: but only that we now ſeeke out, thoſe that are viſible mēbers alone, meaſuring the woorthineſſe of euery member, by the profeſſion before ſet downe, vntil that once hauing found out the truer members of the Church, wee then examine among themſelues who they are, that more ſincerely obſerue their holy calling.

How to find out, what it is to depart from the Church.

17 Hauing ſo found out what it is to be of the Church, and who are the viſible members therof, how may we with leſſe labour eſpie, what it is

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to depart from the same: especially, if we take heede of this, that we vse no other tokens for to teache vs, when wee are wrong, than onely that same, whereby we haue learned when we are right. For as a sea marke on the shoare, or a beakon vpon the hill, doth by one and the self-same labor teach them both: so the same likewise that before is set down, is sufficient to declare vnto al, that doe walk by direction thereof, who they are that are right, and who on the other side do wander amis out of the waie. We haue therefore, first to resolue our selues, that for this matter, we will take our aime thereat: then to seeke out by direction thereof, who they are that depart from the Church. That we should so resolue our selues, we haue as good reason as can be desired: for that otherwise we maie be deceiued; but neuer if wee take our aim by this. The reason, that otherwise we maie be deceiued, is, for that all thinges els whereby others do commonly iudge what is the course that they hold, are nothing els but either pointes of lesse importance, if they doe belong vnto this: or els are of some other kind, either directly contrarie to it, or diuers frō it. If it be of the former, that is, appertaining indeede to sound religion, & yet neuertheles not so material, or very needfull, but that christianitie may stand without it: then, if anie man depart from it, although that therein he do withdraw himselfe from the truth; yet may not that be accounted anie departing away frō the Church, so long as he keepeth vnto the

How we may therein be deceiued.

the ſubſtance of chriſtianitie. As for example, the trueth is, that of all that were borne of women, Chriſt onely was without ſin: and yet, for our ſin that he ſuſtained: and for that hee had to ſatiſfie the iuſtice of God, hee was hartily touched with the horror of death. Neuertheles; if anie there be that cannot be as yet perſwaded, but needes hee muſt think it more honorable for the bleſſed virgin (yea and for Chriſt himſelf, that took fleſh of hir) to haue bene without ſin, and thereupon for his part do rather think, that by ſpeciall prerogatiue ſhe alſo was preſerued frō originall corruption; or els doe but doubt it to be ſomewhat reprochful to Chriſt, that being, as he was the Son of God, he ſhould be ſo much afraid of death: although that heerin he doe indeed depart frō the truth in thoſe two points, or at leaſt in his weaknes com ſhort therof: yet becauſe that neither of them is ſo much of the ſubſtance of religion, but that chriſtianitie may be acknowledged, where nothing els but theſe or ſuch like are wanting, therfore may we not by anie equitie account anie ſuch to be out of the church, that holding all things els beſides, only ſticketh in ſome of theſe. So likewiſe, if anie ſhuld depart from that which hath bene for a long time receiued, and yet is either againſt the truth of religion, as the worſhipping of images; or but more than the ſcripture teacheth, as the altering of the Sabboth to an other daie than was woont to be obſerued: as in the former hee were ſo much the rather of

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the church of God; so in the latter, he were not to be condemned as no member thereof, holding all things else sincerely. For though our selues doe like the altering of the Sabboth new, from that which was obserued of the Iews, vnto the day of Christs resurrectiō: yet must we needs grant withal, that it was somewhat more than needed: and that if it had stoode as it did, it had not beene against the Christian faith, which is so much the rather to be noted, for that not only diuers of the auncient fathers in times past haue bene, but we also at this present in like sort are, a great deale too hastie to condemne in such cases, al that doe not fully accord in al points with vs. In these cases therfore, or any such like, whosoeuer wil condemne al those to be none of the Church, that are not fully perswaded as we are therein: he might soone condemne manie such, as might after be found to be the childrē of God, when himselfe and his fellowes should be excluded: and besides that, in the meane season commit an vncharitable part towards those his brethren, and that which might grow to an il example for others to folow. The reason that we cannot in any wise be deceiued, if we cleaue to the other, hangeth on two principal points: the one that there is no other way to the kingdome of God: the other, that it is the onely faith that is common to al that vnto this kingdom doe appertaine. That there is no other way than Christ alone, it is in it selfe so verie cleer, that it needeth

How we may be able soūdly to iudge in this matter.

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no further helpe. Out of it likewise must the other verie necessarily arise, that seeing there is none other way but it alone, therfore so many as belong therunto must needs be of the same profession. In which respect, that which is the substance of this profession, by diuers of the fathers of old, hath been termed catholike, and yet is so called to this present day. For howsoeuer Christian churches haue at al times varied in certeine by-matters concerning their profession; yet that which is the very substance indeed, haue they euer professed togither, so long as themselues abode in Christ: & thereupon acknowledged ech other for catholiks, notwithstanding the diuersitie, that in those other pointes they stil mainteined. As also we see in the law of arms, that howsoeuer countries & kingdoms are diuided amõg themselues; yet therein do they agree togither: notwithstanding the diuersitie of gouernment or lawes; and notwithstanding the mortal enmitie, that otherwise may be betwixt thẽ. For euen so is it in the church of God: very much diuided, in manie matters of lesse importance; but in the substance of christian religion, which we terme the catholik faith, agreeing togither. And as it is in mẽ, & al other creatures that god hath made, that generally al are like vnto the kind of which they are; but otherwise varying amõg thẽselues: euen so is it in this likewise, al that are christians holding togither that which is the common faith of al, the material and essential pointes of

Catholike.

Christian religion; and yet verie often greatlie diuided in other matters therunto apperteining, but not of the verie substance in deed. Seeing therfore that the substance of christian religion, and the verie effect of the whole, is to rest in Christ alone, for the whole work of our redemption (in his priesthood, for our attonement; in his doctrine, for al our wisdome; & in his kingdom, for our obedience) whosoeuer they are that hold the same, they hold without question the catholike faith: whosoeuer they are, that diminish of this, or put too any other, they dowtles do that, which hath not euer been in the church of *god*, nor whersoeuer it hath bin spread, and so consequently, that which in neither of these respects, nor in any other, can truely be esteemed catholike. For whatsoeuer it is, that is catholik indeed, it must needs haue the testimonie of al ages, and of al christian churches: which only agreeth to that which is taught by the written woord. And whatsoeuer is not such, that also (to abide by) is not catholike.

Who they are that depart from the church: not we, but they rather so far as there is any such thing betwixt vs.

18 Now to find out, who they are that depart from the church (but so that we incumber our selues no further, than to the present businesse that we haue in hand, doth apperteine) the question standeth betwixt the adherentes of the church of Rome, on the one side; and vs on the other: they plainly affirming, that we are departed from the church: we denying it, and not only claiming to haue a lawful interest therin, but al

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ſo pleading a continual poſſeſſion, that we neuer were, nor yet are departed, nor excluded fró it. For the plainer demonſtration wherof, we are to iuſtifie, that of departing from the church, there ought to be no queſtion at al among vs: but only, of the members thereof, who they are, that more truly anſwere vnto their calling. For we both acknowledge the holie trinitie, & three perſons therein, of equal glorie; and thoſe three to be but one, and the ſelfe-ſame God · we both acknowledge Ieſus Chriſt to be the onle begotten ſonne of God; and to be man of the virgin Marie: we both acknowledge him to be the promiſed Sauior; and that there is no redemption in anie, but only by him · the canonical ſcriptures we both acknowledge to be the vndowted woord of God; and likewiſe obſerue thoſe two ſacraments, that God ordained to be in perpetual vſe amóg vs: we both acknowledge, that it behoueth Chriſtians to mortifie the fleſh, and to walke in holineſſe of life, that one daie we ſhal be raiſed vp againe, and ſtand at the iudgement ſeat of Chriſt; and, ſo manie as haue done wel, ſhal go to fruition of euerlaſting ioies, but al the reſt to euerlaſting pains. So that, as touching the profeſſion of the faith generally, both ſortes of vs do ſo far agree, that neither of vs may iuſtly account the other, to be none of the church of God. And therefore as it was verie il done, of thoſe that firſt vrged ſuch a ſeparation; ſo likewiſe thoſe that ſeemed ſo eaſily to accept therof,

No departing from the church in either of vs.

as though that both sortes of vs could not be of one, and the self-same church generally, did vnaduisedly likewise. For wherſoeuer this community of profeſſion is, there whoſoeuer make ſuch diuiſion, they are not able to iuſtifie their doings therin, becauſe that ſo they make an vtter ſeparation, wheras notwithſtanding in general profeſſion they are reaſonably wel vnited togither, and are not ſundered, but in ſom ſpecial matters of controuerſie. But now if we come to the conſideration of the ſeueral members heerunto apperteining (whether they be whole congregations, as national churches, or but ordinarie pariſhes: or whether they be but particular perſons) therein may we be bolde to determin, that both are not right; but that one part, whoſoeuer it light on, muſt needes be wrong. For though by their outward profeſſion generally, we are both ſorts to be accounted of the church: yet in ſuch diuerſitie as is betwixt vs, we cannot both ſortes be true mẽbers of the ſame. If they be right, then we are wrong: if we be right, then they are wrong. Such is the diuerſitie that is betwixt vs and of ſo material and needful pointes, though both ſorts be of the catholik church: yet is it not poſſible, for both ſortes to be catholik members of the ſame. Whether of vs therefore it is, that wrõg, is now to be ſeen. Where firſt as touching them, we cannot account them to be catholik members, for two principal cauſes. Firſt, becauſe that they do profeſſe and maintain diuers opi-

But in ſincerities of religion, a manifeſt departure is found in them.

Why in them.

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ons, that verie directly go against the Christian faith that generally they do otherwise hold. For they doo not content themselues onelie with Christ, nor with his woord, nor with his sacramentes, or at the least not so fully as we: but set them vp other mediators in heauen; other doctrines, and sacraments, on earth. And though it may be they wil saie, that they haue not done these things in such sort, or not in such measure as we would seeme to charge them withal: yet can they not denie, but that they haue done it, and do it stil, more than we: and then, if the question lie betwixt them, and vs, whether are the truer members, needes must we in that respect preuaile against them. The force and power of his annointing they impeach verie much, when as they doo not content themselues with him alone, whom the father appointed, and made able to serue our turn. Then also, because they do so carnestly impugne the truth of religion in diuers pointes: and so bitterly persecute the persons of those, that either professe religion sincerely; or ioine not with them in al their corruptions & vsurpations. For so doing, we can make no other account of them, but that they haue offered themselues to be made the members of Antichrist, or mã of sin, that sitteth in the church of God, and insolently confoundeth al at his pleasure. Concerning our selues, they wil not charge vs, but that we rest in Christ alone, for the whole work of our redemption: seeking none o-

Why not in vs.

ther to be mediators, or to help foorth, with the attonement betwixt God and vs; coueting none other doctrines, than those that himselfe hath deliuered vnto vs; neither yet giuing ouer our obedience to other obseruations, than such as the written word doth teach vs. But the chiefe thing they charge vs withal, is for that we receiue not more, than Christ, and his Apostles in the writte word hath deliuered vnto vs: as the supremacie of the church of Rome; worshipping of images; their miraculous presence of Christ in the sacrament; ordeining our seruice to the commó people in a toong that they doo not vnderstand; praier to saintes, and for the dead; and manie others such like as these. Concerning which, th truth is, that we doo not receiue them: and th reason is, bicause they are not catholik; but deui sed or crept in of latter time, and not professed i al ages, nor of al Christian churches generall In which one point they do vnto vs a very grea and a double iniurie: both for that they deny the name of Catholiks, that neuertheless r ceiue the catholik faith, both in the whole, a in euerie point; and for that they take that nam to themselues, who mingle with the catholi faith, many inuentions of their own deuise, a sufficiently hold not much of the truth, that th do professe. But when we do constantly holde the holie scriptures without exception; & al su summes of the Christian faith, as haue been thered by the fathers of olde, and now are

thentik in the church among vs (as that which is called the Apostles creed, the Nicene likewise, and that other of Athanasius) and whatsoeuer the Churches agreed on togither among themselues in the foure first general Councels; and last of al, whatsoeuer at any time since, hath been ordeined by the church of Rome, or whosoeuer else, that is not contrarie to the holie scriptures: and they on the other side, haue mingled togither with the catholik faith, with the truth and substance of religion, which in al ages, & in al churches hath been professed, many other nouelties besides, vtterly vnknown, not onlie to the scriptures, but also to the fathers of olde, and yet notwithstanding holde many of these, as fast as they do any thing else: let any indifferent man be iudge, whether they or we be better catholiks, and then if it please him, whether they are meete so resolutely to iudge of others, that are so far ouer-shot themselues. So for this matter we resolue our selues, that we are no seueral church from them, nor they from vs; and therfore, that there is no departing at al out of the church, for any to depart from them vnto vs, nor from vs vnto them. Al the difference that is betwixt vs, is concerning the truer members, whether they, or we, may be found more woorthie of that account. In which point of controuersie we dowt not for to preuail against them: & as for the other we allow no such question to stand betwixt vs.

The conclusion

19 Wheras therefore the case so standeth betwixt vs, that it were no benefite or aduantage to vs in any respect to ioine with them in their profession, but mo waies than one great incõuenience, & they on the other side by ioining with vs should reap great benefits, & haue no inconueniẽce withal; wheras also such things as haue hitherto hindered many, by better aduisement may soon be found, to be of no such force to stay thẽ: what could there be on behalf of the cõmon cause more seemly, and in respect of their owne benefit more circumspectly don, than so to tender the vnitie and peace of the church, and *their* own saluation withal, as that they would nolõger stand out against the trueth, but lay downe their affections now, & willingly submit themselues to the kingdom of Christ? The magicians of Aegypt, being set on by the king, willingly did (for a certeine time) what they were able, against Moses & Aaron, to the discredit both of their persons, & of the iust cause that they had in hand: but afterward, being touched somewhat neerer, they persisted not then, but yeelded thẽselues, & gaue glory to God. If any of these haue been set on, to do as they doo, it wil not acquite the cost in the end: if they haue done it of their owne accord, it is not like to scape vnpunished if they see not vnto it betime. The Ephramites were of the people of GOD, and yet reuolted awaie from the law, though stil they held (after a sort) the profession thereof: and hauing

The example of others.

ſo done, they ſo continued a long time after as a wanton, vntamed, and vnrulie heifer; notwithſtanding all the moſt carneſt warninges, that God by his prophetes did giue vnto them. But yet it is recorded of them, that at the length they turned again, ſmiting vpon the thigh, and acknowledging that they had committed verie ſhamefull thinges. If with Ephraim they haue ſo erred and ſtept aſide, pittie it were, but they ſhould be as readie with him to repent and turne again·eſpecially, ſeeing that they haue greater prouocation nowe, than euer had Ephraim before. The Iewes that put their Sauiour to death, and vtterly renounced whatſoeuer ſaluation was offered by him, did notwithſtanding yeeld from among them verie ſhortly after, three thouſand perſons at once, that diligently inquired of the Apoſtles what they ſhould doe, and immediately therupon were baptiſed likewiſe. And it is not to be denied, but that manie thouſandes of theſe alſo are alreadie come in: but yet is it pittie (if it might be amended) that anie of them all ſhould ſo farre haue crucified the Lord againe, and yet be ſo long before that hee doe repent him of it. Euen Thomas an Apoſtle himſelfe, neuertheles doubted verie much for a time, of the reſurrection of Ieſus Chriſt: and would in no wiſe beleue the others affirming the ſame, but vpon verie hard conditions, and ſuch as agreed not with the nature of his reſurrection. For needes ſhould he finde the badges of mortalitie, in his

glorifi-

glorified and immortall bodie: or els hee would in no wise beleeue. But when Christ condescended thereto, and for the time, by speciall dispensation, allowed those badges of his mortall nature, in his immortall bodie nowe, retaining for the time his woundes: he quikly forsook his vnbeleefe, and forthwith acknowledged him to be as he was, his Lord and God. These also beleeue not that the Gospell of Christ is risen again: they suppose it is either manifest heresie, or at least but some new-fangled doctrine: the auncient Christian, and catholik faith, they can in no wise think that it is. The conditions also that they require, are as hard as the others (for many of thē such as are verie seldom found in the most glorious truth of Christ, but commōly haunt the corruption of faith, and those beggerly rudiments of the world, the doctrines of men. But where God hath so disposed & ordered this matter, that they may finde it sufficiently witnessed by such things as are in credit with them, Antiquitie, Vniuersalitie; Fathers, and Councels: the hard dealing that it is, still notwithstanding to reiect this resurrection of Christ, in the Gospell reuealted vnto vs, and so plentifully as it is confirmed, the more is it to be wished, that our vnbeleuing Thomasses also would in some good time turn vp, and at length acknowledge their former vnbeleefe, and glorifie God in this daie of his gracious visitation. Which if they doe not, but remain withstanding al the callings of God, stil persist

What hurt it is, if they doe it not.

their own ſtubbernes againſt the word, or but in their light eſtimation of it: though therein they may ſo content their own pleaſure, yet the iſſu of it being better conſidered, what good thinges they leeſe, & what ill they get, both in this world now, and after in the world to come, it wil be no hard matter to finde, that the pleaſure they haue now thereof, will not counteruaile their loſſe in the end. For if we go no further, but onely to this, that thereby they hinder thēſelues of much good knowledge; and of a verie comfortable freedom of ſpirit to ſerue the Lord, which as yet they neuer had, and now by the Goſpell is offered vnto them: what benefite is there in all the waie that they haue choſen, to recompenſe their loſſes only in theſe? When light and grace in ſo ſpeciall maner is offered vnto vs, the goodnes of GOD doth not only therein tender it ſelfe to ſerue our turne, but giueth vs alſo to vnderſtand, that wee ſtand in ſpeciall need thereof, though our ſelues doe not ſee it. And then, what folly is it, to remaine in darknes, when we maie haue light: and in the bondage of ſinne, when we are offered to be inlarged, and ſet at libertie? What ouerſight likewiſe, ſo much to dwell in the opinion of our own ſufficiencie for thoſe matters, that we eſpie not our ſelues to want thoſe needful graces, whē from the Lord himſelfe wee are ſo plainely told that we doe? To want theſe thinges is a greater loſſe, than to want whatſoeuer is in the worlde beſides: but, not to take them when they are offered,

First in this world.

fered, and so to want them in the midst of plen-
tie, is not onely a bare losse in it self; but such as
calleth for of others a iust reproch, and nourish-
eth vp in their owne heartes a gnawing worme,
that, when once hir teeth are growne, will giue
them no rest, but vexe them still with irksome
thoughtes, for that hauing had so manie, and so
fair opportunities, yet notwithstãding haue mis-
sed them all. Where these thinges want, how is it
possible that God should be glorified? And then
to what purpose is it they liue? Nay, howe can it
in anie wise be auoided, but that God must be
verie much dishonored, and verie highly offen-
ded by such? And then howe much better had it
beene for them, neuer to haue liued at all? Is it so
easily granted of all, that to be cast into a dunge-
on, and there to be in continuall darknes, in fil-
thy corners, with noisome vermine; or to be in
greeuous thraldom by captiuitie or bondage, vn-
der cruel and violent tyrantes, is indeede a veri
greeuous and miserable estate: and yet can it b
so hardly beleeued of these, that, to abide still
their palpable darknes, whē now they may ha
light inough: and to remaine in the filth and fl
uerie of sin, from which they maie in like sort
deliuered, is not so lothsome and greeuous as
Are the senses of the outward man so quik in t
one; and doth in the inward so little perceiue t
like in the other? Whether they perceiue it
not, it must notwithstanding needes be true, t
whereseoeuer such graces of God are so little

gar d

garded, there are they for the moſt part withheld from thoſe deſpiſers: & where they are withheld or kept back from them, there is nothing cleane or ſound, but altogither polluted and ill, in the ſight of God and man. So doe they miſſe of that which would haue made them verie good inſtruments in the Church of God, to the glorie of God; to the edifieng of others in the way of godlines; and to their own eternall comfort: and they procure by the iudgementes of God, to be giuen ouer to a reprobate ſenſe, for ſo little regarding their viſitation; and therby to becom in the end, altogither cloſed vp in their ignorance, and indurate in ſin, or powred foorth to all naughtines, & that with greedines, and without any feeling. *Then alſo in the world to come.* In the world to come what immeaſurable glory and ioy they miſſe, what confuſion and torments they fall into, it is not for anie toong to expreſſe, nor heart to conceiue. And the woonted iudgementes of God doe plainely declare, that in this life he giueth ſome taſt of his wrath in the world to come. The vnthankful Iewes that long before had beene the people of God, were notwithſtanding at length caſt off, and vtterly giuen ouer, as a great looſenes, ſo likewiſe to the depth of diſtreſſe, becauſe they had ſo little regard to the word of life, that was offered vnto them. As alſo the whole world before, was (by a ſtrange and mightie iudgement) vtterly conſumed, man, woman, and child, riche and poore, bond and free (eight perſons onely excepted) for that they

harkened

harkened not vnto Noah, that called them to repentance againe. Of which sort sith manie others might be alledged, this matter is so abundantly witnessed vnto vs, that no man may dowt but to see it once performed indeede, that it shall be easier for Sodom and Gomor in the daie of iudgement, than for those that so plainely refuse the word of life offered vnto them. And it is no maruell, though being so patient in other things, yet notwithstanding hee cannot but punish this, in the children of vnbeleefe, in most sharpe and rigorous maner. The greatest kindnes that euer he shewed to the children of men, bestowing on them his onely sonne, to be so lightly esteemed as it is, and to be had in so great contempt as it is with manie: howe can it but boad some marueulous iudgement that is to come vpon the offenders, and such seueritie, as in proportion may something answere so great iniquitie?

A prayer for them.

20 But thou, O Lord, most mercifull father art he alone, that is able to helpe in this distresse. As for vs, we haue eies, and see not: we are chained vp in the snares of death, & cānot get out: &

Our weaknes acknowledged.

being, as we are, but flesh and bloud, we are not able to vnderstand those things, that doe appertain to the kingdome of God. We are in much like case, as Adam our progenitour was, when as yet but his bodie onely was made, and had not yet a liuing soul breathed into him: at which time though he had eies, yet was he not able by them to see; though he had eares, yet was he

not able with them to heare; though he had an heart, yet was hee not able by it to vnderſtand; and though hee had all other partes of his bodie, yet had he not the vſe of one of them all, because that yet hee wanted that liuing ſoule, that could rightly vſe them. Or in much like caſe as Lazarus was, the fourth daie dead and laid in his graue, chained vp faſt in the power of death, hauing no abilitie at all to come foorth, or to helpe out himſelfe, vntill hee was called foorth by the word of thy power, and withal had power giuen him to come. Or as Nicodemus, not yet regenerate, or born again: who, though otherwiſe he were learned, and wiſe, yet did hee not ſee (any thing at all) ſuch things as belong vnto thy kingdom, neither yet was able vntill he was borne againe from aboue. But as we are (in truth) thus for ſooth acknowledge the want that is in vs, & to take the confuſion thereof to our ſelues, as the proper, and only portion, that is due vnto vs: ſo doe we alſo in to our comfort remember, that thou art able, to make our blind eies to ſee; and to giue power to come foorth vnto thee; & to make able to vnderſtand whatſoeuer belongeth to thy peace. And this doe we find, not only in thy holy word; but alſo in thy mighty works: finding plain by long experience, that thou often haſt wrought, and daily doeſt worke ſuch things as ſe, where it pleaſeth thee. When as therby it commeth to paſſe, that euer thou haſt had, haſt at preſent, and euer ſhalt haue a ſeede of thoſe that

A way vnto petition.

The petition it self.

that glorifie thee; and in some measure studie t
aduance thy honor on earth. First therefore gi
uing vnto thee all possible thankes for all those
thy seruantes, whome thou hast lightened with
the knowledge of thy trueth, and brought into
the way of life (which either haue bene heereto
fore, and now are past their pilgrimage heer, and
triūphing with thee in the he uēs; or els do liue a
this present, whersoeuer they are in al the world
desiring also to be with thee, and to see the glor
of thy kingdome) we most humbly beseech the
to gather togither to that assemblie, all those th
seruants that yet are to come in, and wander
yet in their own naturall blindnes, vntill it plea
thee to visit them with thy grace from aboue.
most gracious and mercifull father, hold on th
course with the children of the new Adam no
that thou didst with the first Adam before.
thou hast giuen them eies and heartes, and all
ther partes of the outward man, in that they
borne the naturall children of men; so we b
seech thee to breath into them the liuing spiri
that so their eies indeede may see, and their h
vnderstand: not onely the things of this wo
but also whatsoeuer is expedient for them
know, belonging to the world to come; &
all the powers both of their bodies and soul
gither, may (in some good measure) serue to
vse, as seemly and meet for those that doe ap
tain vnto thee, whome by adoption thou
vouchsafed to make thy children. And

eternal and euerlasting sonne of the father, who by the word of thy power quickenest whomsoeuer thou wilt, al those which thy heauenly father hath giuen thee, and neuer sufferest one of those to miscarry, we beseech thee to loase those that are thine, from the snares of sin and power of sathan: that they may effectually heare thy voice, and be therewithal so quickened by thee, that being set at libertie from the snares they were in, and lying bound in the graue no longer, they come foorth at thy cal, and do thee seruice. Thou also most glorious and mightie spirit, the fountain of al our regeneration, by whom, vnles we be borne againe, we can neuer see the kingdome of God, and by whom we are sealed to the day of redemption (so manie as are by eternal election thereunto ordained) we humbly beseech thee, that as thou knowest who they are that are thine, and in what time they are to be called: so it would please thee, so to woorke in them by thy power, as that whosoeuer are yet of the natural children of Adam decaied, and (in the secret purpose of the Godhead) doo appertaine to the kingdome of God, may when the time of their refreshing doth come, be so reformed and framed by thee, that they also maie timely vnderstand the doctrine thou teachest, confesse the same, and frame their liues in some good measure agreeable to it; and therein to their comfort finde, that they also are sealed to eternal life. O blessed Trinitie, it is not in vs, to

The petition it self.

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stronger than we; and stil detaineth vs vnd
his power: and we likewise haue no desire
be freed from him; and besides that, haue a n
ture loathing of the way of life. But vnto the
O Lord, it belongeth, and to thee alone. Th
art able, both to deliuer vs from the bonda
that we are in; and to make vs both to co
and to loue to come to the freedom of thy ch
dren, and to spend the rest of our daies there
We pray not, in this respect, for the wo
(though otherwise we beseech thee stil to c
tinue thy woonted goodnesse to it likewise, a
to al the children of men) but as thou hast m
specially ordained those whom thou hast c
sen out of the world, to be a peculiar peopl
thee, to haue now the knowledge and fear
thee, and after to see thy glorie in heauen
we humbly desire that now thou wilt so effe
ally cal them in thy good time, and sanc
them heere in this life, that after (by the co
that thou hast ordeined) they may like
come to life euerlasting. Seeing that the so
is to be had in honour of al, and it is not
with the members, vntil they be ioined
their head; in both these respectes, we be
thee make haste to vnite them togither:
the sonne may haue to sanctifie him, a
speake of his holie name; and that his m
bers heer on earth, maie so farre inioy the p
and comfort, that in him thou hast pro

for them. Graunt this we beseech thee, most merciful father, through Iesus Christ thy sonne our Lord: to whom, with thee, and the holie Ghost, as of right apperteineth, be ascribed al power, thankes, and glorie for euer, and euer,

Amen.

FINIS.